

— T H E —  
HIGHWAY OF LIFE  
— A N D —  
HOW TO BUILD IT

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BY REBECCA BALLINTINE MORROW



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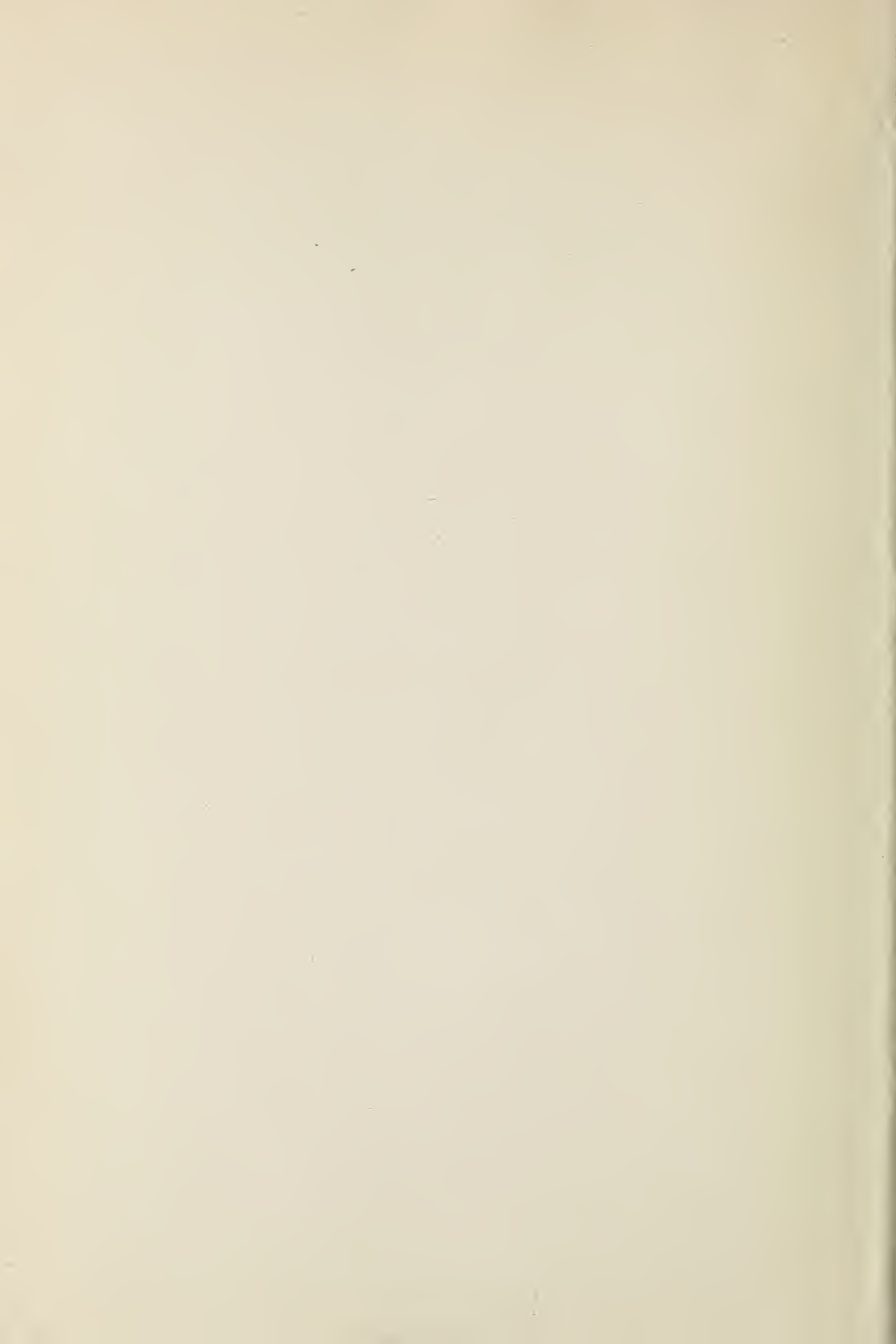
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# THE HIGHWAY OF LIFE AND HOW TO BUILD IT



BY REBECCA BALLINTINE MORROW



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“AND A HIGHWAY SHALL BE  
THERE; IT SHALL BE CALLED  
THE WHOLE WAY; NO RAVEN-  
OUS BEAST SHALL GO THERE-  
ON; THE REDEEMED SHALL  
WALK THERE.”—**ISAIAH.**

## FOREWORD

**I**N this story of the Highway the writer is compelled to take the position that there is no mind perfectly sane but Divine mind; and if any of his offsprings have claims to sanity it is only to the degree in which that mind "corresponds" with his Maker.

To some very well ordered people the teaching of Scripture seems only an appeal to the emotions, but such is not the case. "Come now and let us reason together," is an invitation to disordered humanity, and the power to reason is an attribute of well informed minds. Also "Remember this and show yourselves men," addressed to transgressors, convinces us that our Maker expects sensible conduct from men, though we know he does not always get it.

Something is wrong with humanity! What is it? Where shall we find a remedy? The church claims that conversion, and the careful Christian life will prove a remedy for all unrestful states of mind as well as sinful ones; but if that is the facts in the case why is there so much discord in the churches; between different denominations; and between the members of the same church.

This discord is also in many homes—not all by any means—and homes of good people too. It is in the schools also. It is in the business world, political camps and in society. It is the same kind of irritability that is causing all the trouble in Europe, but has not reached such an acute stage in our own land for we a newer society.

Just now however we are having an orgy of destructiveness. Within a few weeks this year of nineteen twenty, in New York City, some creature drove a car at rapid rate through a crowd of school children killing and wounding a number. On other occasions men have fired shots from rapidly moving cars into crowds, and in connection with this are the increasing number of murders, some for purposes of robbery and others seemingly without purpose other than destructive mania. And what is to be the end? Our daily papers record these awful acts and keep right on with their political rows with a feeling of doing their full duty.

We hear of no gathering of reformers to inquire into the cause of such diabolic acts; but we do hear frequent calls on the police forces of cities to rid the city of criminals. When the latter are driven from one spot they take up their abode in another, and wherein is there any good done? If this system is the best one, and is in harmony with the law of the Kingdom of heaven, why does it not conduce to a better moral state among all classes?

Instead of continual betterment we can easily see that human society is in as bad a state as it could possibly be without becoming absolutely demoralized; and we venture to affirm that it is not the presence of officials who keep it as tolerable as it is; but the quiet orderly minds of all those who go about their duties conscientiously, and have an abiding good-will to all the race.

An official is not debarred from being of this class, but if his mind is not filled with good-will he don't help very much to keep the idle and restless from criminal acts. The responsibility for bringing good

out of all the confusion rests upon the rank and file of the people; and we will gain nothing by looking to legislation to counteract moral evil.

Political activity does not conduce to peace. Crime increases during every presidential campaign; and it seems that the greater minds of the nation, being strained and tense to beat a political opponent, deprives the restless of what little restraint those leading minds afford when they are functioning normally. For nothing is more apparent than that the best minds of the nation could control the weak and semi-vicious, if those best minds were in full harmony with all the laws of human progress. If the earth is a specially organized body, in steady process of development bearing within itself the life-germ of its further evolution; as science has declared it to be, What about Humanity?

The earth was created for humanity. It is only a secondary thought. And so we must consider humanity as a specially organized body; and the life-germ of its further evolution is the Spirit that pervades all space, and 'holdeth our souls in life.' What for? To live with the dollar sign always in our minds? To build up vast fortunes that will dwarf the natures of those who inherit them?

The builder and sustainer of our universe is interested in humanity, and when His son came to this planet it was to develop love in the hearts of all who were capable of love to all; for the purpose of founding on earth, "The reign of the heavens." If God is love then universal good-will is the highest intelligence known, and we, earth-born dwarfs should be getting in harmony with that intelligence, for we need it badly. We are nearing a time when the

Ancient of Days is going to call us into judgment, and ask as He did Cain "Where is thy brother?"

"Make straight paths for the feet of the weak—lest they be turned out of the way," is a command of Divine Mind. What are we going to do about it? Will it be said to the assembled Christian world? "Inasmuch as ye did not make straight paths for the feet of these weak ones, I can do nothing for you?"

A perfect understanding of the mind of God will come as a result of perfect obedience to the knowledge we already have; and if we were constantly endeavoring to fully understand the perfect mind of God in this way, our mental and spiritual growth would be continuous.

What the world needs is not a new revelation, but an enlarged perception of revelation; a union of Christianity and science in the minds of men that will enable them to understand the far-reaching and beneficent purpose of a Creator, whose work knows no cessation in time or eternity, and whose vision sweeps the milleniums of the future, as of the past. If humanity once gets sight of this vision; and an understanding of him whom God hath sent, love of the things of this world will disappear from human hearts; and we shall see a race redeemed from the animal plane of thought—a grand procession traveling Godward.

But do not think for an instant that we can get away from responsibilities. God is in Christ reconciling men to himself; but he is, or must be in us to reconcile human society and all the affairs of earth to himself. And the only way they can be reconciled is to build up industrial institutions



founded on the law of the spiritual world. We must do this if we desire that God should dwell among us; and if he dwell not among us, we will never have peace. God's will can never be done on earth with our present institutions, and we have in our type of government a perfect platform from which to advance to a higher plane.

No violence is necessary or possible when we build in the Highway by the law of the Kingdom. Universal good-will would cause us to desire such a way of life, for all classes of society need to walk in the path of peace. "Acquaint thyself now with God's purpose for humanity," for Scripture makes known the whole mind of God; and we are invited, and commanded, to know that mind. We will have no further revelation; but the Spirit will show us things to come, when, by our obedience, we pave the way for further knowledge.

When the tabernacle was set up, God displayed his glory there. If the men of Israel had said, "We cannot build a house for God. He must do the work," would they ever have been chosen to make the true God known to humanity? Christians pray daily for God to dwell in their hearts, when their mind is so filled with the lumber of the world thought that there is no space for the Spirit to occupy. Christ, who was always scientific, said, "If a man love me he will keep my words, and my Father and I will love him and abide in him." He said also, "The words I speak are Spirit and life."

Let us get a clear perception of our responsibility in keeping our own spiritual health up to the required standard. When we pray, "Create in me a clear heart, and renew a right Spirit within me,"

we will, if we are of God's family, go to work to answer our own prayer. Ours is the task of removing the obstructions to the Spirit of life. Christ said, "The children of this world are in their generation wiser than the children of light," and they certainly are more consistent, for God's professing children are barely on the boundary line of the new Kingdom, and hang to the old with one hand, while they stretch the other imploringly to heaven asking God to relieve them of all responsibility. God's purpose is for them to grow into a higher intelligence by a practical use of what they already have. Let us pray for that Spirit of power, love and sound mind that was the gift of God to the early church, and gave such confidence and moral strength that unlearned men could confound kings. And after having prayed for the same mind that was in Christ let us go to work systematically and scientifically to attain it.

The cause of all discord everywhere, divorce, homelessness, thievery, murder, drunkenness; all evil is that the race persists in dwelling in the low regions of the animal thought. Not that all minds are depraved by any means, for there are degrees in the world-thought, but as long as any mind is materialistic in consciousness it is not living up to its privilege of helping others out of the mire.

"Come up higher," is the standing invitation of Spirit to those on all planes of existence. You may have attained much. All the greater need for you to press on the height. The higher you get in this spiritual mind the more you can help those in the lowlands, and darkness of this world; for a characteristic of the princes of the spiritual world is to

have power with God and man, and you can become such a prince. By becoming spiritual minded you will find yourself out of harmony with this present world, but all of Christ's true followers are out of harmony. And the increased spiritual intelligence will soon enable us to understand that the heavenly Father has not planted these institutions; and that he has provided spiritual weapons for the pulling down of the strongholds of spiritual wickedness in high places; and the same intelligence show us how to build the walls of Jerusalem.

Organized thought built the walls of Jerico, and a higher organized thought caused their fall; so with the materialistic consciousness that is the barrier between God and man, and between man and man. Man on the plane of world thought built it, and all the institutions that spring from it are his work, and the higher and better organized thought of Spirit will bring it down, and while doing so build up that which shall endure.

If the sight of the race, weltering in the sea of materialism, bound hand and foot by the world thought, and unable to set themselves free or attain the good their souls desire, is not sufficient to awaken the Christian world to their high privileges, and responsibilities; we pray that they may be scourged to activity by the judgments of God. Christ's messengers are now "gathering out of his Kingdom all things that offend." And "our God is a consuming fire," to all that is unlike himself.

This is not a world of chance. It did not just happen. It has law, and a law-giver. It is a spiritual world governed by spiritual law: and the man who imagines that the unrest and evils of human

society can be reformed and cured without a radical spiritual awakening of the whole race, presents a sad case of arrested mental growth. The spectacle of apparently wise men trying to patch up the old worn out system that has served its day, to make it last a little longer, is pitiful to say the least.

The efforts of the lawless elements in the world to change the system by taking the accumulated wealth into their own hands, is not more unnatural and unscientific than the efforts of the rich to hold the race in its present state of discord forever, because they blindly imagine this system will conduce to the good of themselves and their children till the end of time.

Humanity is divided into three hostile camps: those who control the bulk of the accumulated wealth of humanity, and make gain from the labor of others; those who feed the world and have some capital in a farm added to their own labor, and lastly those whose only capital is physical strength, and efficiency in manufacturing the many articles needed by the race. In each of these camps are those, however, who love mankind, and so the hostility is in a measure moderated, and made bearable; and if it were not for this all countries would now be plunged into the same awful state in which Europe is now floundering.

In each of these camps continuous activities are being carried on to better the campers; the rich are trying to have such legislation as shall make any change in their affairs impossible; the farmers are laboring as valiantly to put farming profits above the reach of vicissitude; and the labor unions are working over time to force their wages up and the

cost of their living down; thinking honestly, as do the other two classes, that their selfish desires will, if gained, be a true reformation. The noise and confusion made by these three classes fills the earth with conflicting sounds; and make it impossible to hear the still small voice that says, "Make straight paths for the feet of the weak, lest they be turned out of the way." "For the earth is the Lord's, and the fulness thereof belongs to Him," "and the land is mine." "Cease to do evil, learn to do well." "Seek judgment, relieve the oppressed; judge the fatherless; plead for the widow."

Why should it seem a strange thing that statesmen should seek to know the will of God, and once knowing it, strive to make that will the constitutional law of the land? God made the earth and placed men upon it; made known to the race the type of government he wished set up; and thousands of years later, we find men still working feverishly to set up their own will, foolishly imagining that this whole solar system was created that they might "make money." Surely such mental blindness was never heard of before in God's universe, that a race of beings who are only here for a short term should imagine that they know more than the Eternal mind that neither slumbers nor sleeps.

The Bible is the storehouse of all knowledge. We are not left in doubt of our duty in any particular; and the events of our times show plainly that the time has come for God's visible Kingdom to be established, and grow until it fills the earth, displacing all institutions founded on the selfishness of the animal mind; thus making our God king over all



the earth, and rendering it possible for His holy will to be the supreme law of all peoples.

God's work of creation is not yet finished. He is still creating the Spirit of man within him, and the awful crimes, disease, and disasters of this present time will cease only when the promptings of Spirit are obeyed fully; and men set about the building up of those institutions which shall constitute the "Reign of the heavens on earth," and bring in everlasting right-thinking among the children of God.

Many honest, but uninformed souls imagine the Kingdom of God to be a vague, mystical state, that has no relation to the practical affairs of earth; and for that reason do not know that they have any duty to perform in its establishment. To be sure we must have the Kingdom within us before we can begin to spread it abroad in visible form. If it is not to be a real and tangible Kingdom it would not be contrasted with Babylon or the system which now exists, as it is in Revelation. Babylon is shown to be our present commercial system, founded on the selfishness and greed of men for their individual enrichment. And in the prophecies of Isaiah, we are carefully shown that the new earth is a new industrial system, founded on the thought of God for the whole human family; and constituting the Jerusalem of God's ordaining, that type of government which rules in the "Unseen universe," and which God has always purposed to establish among men on this earth.

"Let not the rich rejoice in his riches: the mighty man in his might: or the wise in his wisdom; but let him that rejoiceth, glory in this; that he under-

tandeth and knoweth me; that I am the Lord that exercises justice, loving-kindness, and right-thinking in the earth, for in these things I delight," saith the Lord. If it is really true that God delights only in justice, love, and right thought, how much pleasure is He getting from this rebellious province; where even those who claim to belong to his immediate household follow the same pursuits as the worldling, and in the same spirit; caring nothing for the woes of the oppressed, or the blindness of those held in the bondage of the world thought, that leads to mental and moral degeneracy, "The word of God is quick and powerful, and sharper than a two edged sword;" but how can we be energized by it to do our full duty toward the work of the Kingdom, if the world thought occupies us to the exclusion of all other?

Let all God's children see to it that they are walking in the path of practical right. Vague and mystical interpretations of the word will help us not at all in these evil times. "In the early days of the Kingdom, before any permanent institutions were possible on earth, those who received God's Spirit were of one mind and one soul; neither said any that the things he possessed were his own, for they had all things common." These times call for just such earnestness, but it does not seem to call for the same methods. It seems rather to call for cooperative action by those whose ears are not dull of hearing; but the prime idea is to have a knowledge of what God's purpose for the race really is, and a mind ready to respond when God shall give the command to go forward.

Mankind's greatest need is to get into harmony

with the mind of God, the only intelligence in the universe; and the way to harmony is the straight path of literal and absolute obedience to all the laws of that mind. The over-coming of all physical disease, the healing of mental disorders, the untangling of complicated affairs of all natures, the spiritual advancement of the race, depends on this harmony with our God. So it is our highest duty as well as our greatest privilege to know what God's mind is on all that pertains to the physical, mental, and spiritual well being of the whole race.

In the dark ages men went on long perilous journeys to free the Holy Sepulchers from the Turks, and thought they were doing that which was pleasing to God. In the recent world war many people who had never before done useful labor, learned what a blessed privilege it was to serve. The setting up of the coming Kingdom will be a crusade worthy of the participation of the most intelligent minds on earth, as it always has been to the intelligent minds of heaven; and the service of those engaged will bring joy as long as time endures; for to create beauty and harmony in all human affairs is to do the work that Gód has been preparing throughout all time; and so, such service is the service of God, that will bring immediate good to all concerned.

In our own country women now have the privilege of voting for election of president, but many good women shrink from political matters. In the establishment of a new system there need be none of the fighting and discord that accompanies present-day methods of government; for what we build for humanity must be according to the pattern given in

Scripture, and the law by which we build is the law of love.

In the following pages the object is to make clear the teaching of Scripture concerning our personal responsibilities to the building of those institutions which shall be, when completed, the Kingdom of God. An effort has been made to show that the overcoming of disease, and finally death is a personal responsibility. Health of body is dependent on our obedience to all God's law; not simply a portion of it, and if we obey in all but one thing we are still transgressors. Let us apply a strict rule to ourselves, and stop shamming. The unscientific idea that we can be at peace with God on our own terms is childish. There are conditions to fulfill. Love is the end of the law, but love is not passive. We cannot so accept it. Love is active good will. It might almost be said that love is militant good will. If you imagine you love your neighbor as God loves, you will be energized to do. Be not deceived for you will be judged by your real attitude towards your neighbor.

We have but lately seen the kings of the earth and their armies, gathered together to make war against human progress, which is the work of Christ. We have heard the crashing of thrones as they came tumbling down, to prepare the way for the reign of peace, and just as surely as this was a fulfillment of prophecy, we shall soon be enlightened by the advent of that messenger who shall proclaim the doom of every plant that the heavenly Father has not planted. That this enlightenment of earth is to be mental, or spiritual, is plain; for will it not bring the intelligence necessary to build up that system

of beauty on earth which shall correspond to the Kingdom or rule of Spirit in the unseen world.

Scripture proves its author to be the mind of the universe, because all its laws are so perfect; and when humanity follows its teaching, and works by its perfect law we shall see the Jerusalem of peace rising in grandeur and beauty; while Babylon, already doomed, goes to pieces of its own weight; for God never intended that an enemy system should long exist to thwart the hopes of men or hinder the building up of spiritual manhood. An enemy hath done this, is the attitude of all spiritual intelligences to every institution founded on the world thought. We are told that God's children shall tread down all institutions that hinder the reign and rule of Christ. "They shall be as ashes under your feet in the day I shall do this saith the Lord." But this does not imply that we shall make use of the weapons of warfare used by the kings of the earth.

All the activities required to build up the new industrial system will be according to the law of that Kingdom; for no one will be harmed by its coming. Even those whose short-sightedness might cause them feebly to oppose will, if they survive that long, be convinced that it is of God even before its full completion. All the kings of the earth, merchant kings, and captains of industry, will weep at the fall of Babylon, we are told; but if they live to see the bulwarks of Zion we trust they will be comforted; and their offspring will never come to want which they might do under the old disorder. Individuals are short lived but the race endures; and God is in the race, and will never cease His work to bring humanity to perfection, so that He may dwell among



them. "For His delight is with the sons of men; and He rejoices in the habitable parts of the earth."

Scripture teaches that the race will become spiritually intellectual, and then shall they know that Divine mind is the only intelligence, and the only power. When they have attained this state they will know that health of body depends on harmony with the law of Spirit. When that time arrives the inhabitants of that land shall not say, "I am sick," for the consciousness of the world-thought will be displaced by the Divine intelligence; and the peoples of all nations shall 'know God from the least to the greatest.' " In this evil time worship and service of mammon is universal, "The prince and the great men" have but one ambition; to acquire more of this world's goods. The so-called people of God are so wrapped up in the ways of the world they can scarcely be distinguished from the worldling. While the strong are thus engaged, the weak stray from the path of right conduct. In the cities stealing has become so common that it will, in time, interfere with legitimate business.

And still the voice of God is sounding down the centuries; "Make straight paths for the feet of the weak, lest they be turned out of the way." Is Jehovah God of all the people, more interested in the morally weak than in this grand Babylon that turns their feet from the true path? Mankind worship the work of their own hands, but if we consult the Scripture to learn what God thinks about it, we read, "I hate, I despise your solemn assemblies—and when ye make many prayers I will not hear"—"Your new moons and your Sabbaths I cannot bear,"—"They make me tired"—"Take away from me the

noise of thy songs; for I will not hear the melody of thy viols,"—"But let justice run as waters, and right-thinking as a mighty dream."

As though God speaking through Christ, should say, "I am sick of all your psalm singing, why call me Lord, Lord, and do not the works I command you? We even hear people in this age claiming that the church is doing greater works than Christ did while here as a man; and this is only another evidence that the loftiness of man must be humbled in the dust before God's law can be exalted to heaven.

God, our Creator, never makes an appeal to our emotions. Christ appeals only to our reason. We are expected to obey spiritual law because life lies in that direction. We were not intended to remain always on the low plane of animal thought, loving ourselves exclusively. The consciousness on that plane is not that for which we were created. "Come out of Babylon, my people, that ye may be no longer partaker of her iniquities;" is the plain command of Spirit. "Reward her even as she rewarded you, (by building up Jerusalem of peace to all) for her sins are reaching unto heaven." Rejoice over her destruction, all ye inhabitants of the heavens, for, by her fall, our God shall be King over all the earth."

Prophecy is inverted history; told before it happens, by the mind that is the cause of all things in heaven and in earth. It is given for our instruction that we may prepare our minds for intelligent cooperation in the work of building up a perfect and stable government on earth. And this government, when perfected, will be theocratic. Christ

the ruler, and every intelligent being acknowledging his right to rule, by submitting himself to the law of Spirit. So it will be the Reign of mind. No armies, navies, or officials, will be necessary when the law of Spirit is obeyed by all; and we doubt if there will be any visible appearance of our kingly ruler. So each man having subdued the world-thought and all its discord in his own mind, will be king and priest unto God; and reign as long as Christ shall reign.

This is the high honor to which humanity is called. The responsibility is great, for we must become working partners with the son of God in the task of overcoming the world-thought; and its resulting disease and death, as well as the institutions founded on force. But the very hardness of the task shows us that our Maker knows we can do it. When God commands, His words carry with them the power necessary to obedience. When we have the will to do, we shall receive the wisdom and power to go forward.

Why should we not aspire to grow into the Divine character and help to set up the reign of the heavens among men? What else promises us life or happiness? If we were obliged to live a long period of years subject to sickness, and knowing death to be certain, we would not consider life any boon. We have instead the glorious hope and possibility of having the mind that was in Christ, and so becoming deathless. For though we may not overcome in the short span of years we have here now, if the work is well begun, we can lay down in death with the firm conviction that the grave will not hold us long. It held our Master not more than forty hours.

If we had the Spirit that was in Him it could hold us no longer, for in the spiritual mind there is no element of self destruction. There is no possibility of unity or harmony among men on the plane of the world-thought. If the race were lifted bodily into a perfect environment, in their present state of consciousness, they would soon turn it into bedlam. "There is no peace, saith my God, to the wicked;" (Those who mistake the meaning of life because of a consciousness founded on the world-thought) therefore, "Make you a new heart and a new spirit." Why follow the way of death?

Unity can come only from determined effort to learn the thought of God, and abide in it; for that was what the race was created for. Mankind's present state of discordance is unnatural. Being governed by Spirit leads to health of mind and body, increased intelligence, more intelligent offspring, right moral status in society, improved conditions everywhere, harmony and life. Because some have always been seeking the Kingdom of heaven, human progress has been possible. When all seek the Kingdom of heaven together we shall have the Highway of Life, and the new heavens and the new earth will presently appear; for Jehovah, the God of all the people has spoken the word.

## FOUNDING THE HIGHWAY

MOTHER, said Judge Goodwin to his wife, rousing himself from a lengthened spell of abstraction: "I have invited a number of men to the house tonight to discuss present-day problems. I hope it won't annoy you in any way; you need not see them if you don't wish to."

"I do wish to hear the discussion, Papa, and you know meeting your friends could not annoy me."

"Will you be present son?" This remark to his eighteen year old son, now a student of a local college; for this father and mother refused to send this offspring away from home to be educated.

"I'll study my lesson for tomorrow right away and be down at eight," returned the boy rising from the table.

Judge Goodwin and family and I, Alice Browne had just finished our six o'clock dinner when this conversation took place; and we immediately separated to attend to our respective duties. My duty was with the younger children in the nursery, and I went immediately to my post. The two children played for an hour in the upper hall, because it was an unpleasant evening. After that I read to them awhile. Then the parents came in, and there was the usual quiet half-hour of conversation in which I took no part even though I stayed. At eight I saw the girls tucked in their little beds, and bidding them good-night started to my own room. "Are you not coming down this evening, my dear?" Mrs. Goodwin asked, as I moved away. "I shall feel quite out of place without you, yet I wish to hear



the discussion." So it came about that I was present at the very inception of this work, which has already brightened the lives of so many thousands of people; is still growing, and will finally fill the earth with peace and truth. We went down to the large parlor and as the front door was still open and Mr. Goodwin stood near a window from which he spoke to each guest as they arrived, none of the household needed to usher them in, for Judge Goodwin's household was noted for its democratic manners.

The first to arrive was the minister of the church the household attended, as he was a frequent guest he came in as though at home, shook hands all round and took a seat by Mrs. Goodwin; who became much interested in the story of a poor family who were sick, for which Dr. Aiken was securing aid. Mr. Somers, a banker, an elderly kindly man was the next, and in his wake a captain of industry. Then came the old family doctor, accompanied by a college president. After this there arrived in quick succession a social settlement worker—a man of wealth and culture—and behind him a lecturer of nation-wide fame. After this a farmer and a laborer. An ex-president and a military man came together and last, but not least; the son of the house. Some of the guests were strangers to Mrs. Goodwin, Ralph, and I, and for a few minutes while we were being introduced there was quite a buzz of conversation which lasted until Mr. Goodwin invited them to be seated. All eyes turned expectantly to him as they complied.

"I know that all you gentlemen are humanitarians," began the Judge, "And for that reason,

have asked you to discuss with me some of the most urgent problems of the present day." There was some movement of shoulders and amused smiles, but most of the men listened with great interest. "Human activities are very well represented here, and also human intelligence, and I trust also that good-will toward the whole human family predominates. Before the war, the majority of thoughtful human beings imagined that we had reached a high state of civilization; and some were superficial enough to imagine society could not be improved, except that the laborers of the world might learn to be content, and the illiterate become educated." The last part of this remark was accompanied by a half smile which vanished as he continued. "Now, however, even the most careless observer is ready to admit that there is some deep-seated malady afflicting the race. So one moral doctor prescribes this remedy, and another that remedy; politicians are working overtime at their favorite occupation, telling how to cure the unrest, but the unrest continues and threatens to overwhelm us. All of us know about the turmoil in other lands, and the waves of crime and general depravity in our own nation that amounts almost to a state of war. You gentlemen love your neighbors as yourselves, I am sure of that, therefore, you have thought deeply on a remedy for human woes. Let each one express himself freely, for, in a multitude of counsellors is wisdom. I yield the floor to Dr. Aiken."

"Do we really love our fellowmen as we love ourselves?" Dr. Aiken asked as he arose slowly. "I confess for my part, I have never held myself accountable for love to unlovely people; but I pray

that they may become lovely in character. I would like to see a peaceful and satisfied people on earth, though, and when the Kingdom of God comes we shall see just that. I cannot understand how we could build up a different industrial system without doing violence to those who own and control the great industries. "What is your opinion?" turning to the captain of industry. "Does your love for your fellowmen enable you to find a safe way to better their conditions? I am like yourself, Dr. Aiken. I am anxious to see human affairs put on a more satisfactory basis. I believe there will be a change but whether that change will be for the betterment of the race ask James Craig, there," indicating the workman by a nod. "He has given this subject more thought than I have. He loves his fellowmen better than he does himself."

All eyes in the room turned smilingly to Mr. Craig who rose to his feet without hesitation, saying; "Of course we all love our neighbors as well as we love ourselves, but the trouble is the major part of men love the good things of this world better than their neighbor or their own souls. Materialism is the root of all discord. If we could overcome that we would have cooperative industry in a short time. My employer there indicating the manufacturer is hoping all the time a way will be found to settle discord. He is a socialist at heart and needs watching. Liable to leave the safe path and become a radical any day. Personally, I am hoping for the Kingdom we are taught to pray for. I have no remedy for the woes of the race. Let us hear from Dr. Mowbray."

The old doctor rose to his feet slowly, saying, "I



spend so many hours a day helping sick people to get rid of ills brought on by their lack of wisdom, that I don't have much time to meditate. If we could have a state of affairs that would cause people to live sensibly, I would have time to go fishing. I hear that Trout are biting fine in the streams." Everyone laughed as he sat down, and Mr. Goodwin turned to the ex-president, who got to his feet saying, "When you are ready to go after those trout let me know, I like to catch my own fish, occasionally." Then suddenly becoming serious, he said, "No thoughtful mind in these times regards the present state of human society as other than grave. In the days of my political activity I verily thought that legislation of the right kind would in time, bring peace; but now I am convinced that the disease of the body social is too complex and deep seated to be healed by political nostrums. We look to the churches to find a remedy, but, so far, they have failed us. All they seem to be able to do is to preach at the discontented to be thankful for being permitted to live on earth, and to promise them a glorious home in another world. But the churches one and all have lost their hold on the masses of men. Moral progress seems at a standstill. The race, in its present state, is like a mighty river stopped in its onward flow by an insurmountable obstruction, whose currents are eddying and swirling with ever increasing force seeking an outlet. Not much longer will this resistless energy be confined, and when it once breaks loose it will sweep all before it. The barrier, of course is the industrial system of the present, which has ceased

to function harmoniously, which seemingly is ready to go to pieces from its own weight.

“We have a vision of a new and better state of human society, but how to attain it we know not; for the very nature of such a system as we desire makes violence necessary to its attainment; but violence is not scientific and is therefore a wrong method. If some start is not made toward it to relieve the strain and stress on humanity I fear there will be violence from the more restless spirits; and violence is never constructive for its root is hate. Hate never builds; it always pulls down. I find that human minds have reached a very peculiar state, for almost every one we meet wants their neighbor to be a good Christian and exercise all the graces of that character towards him, while he himself proposes to remain in his original selfishness. The laborer is fretted against the employer of labor and blames him for everything that is wrong, but he; the laborer, don't love his fellow-men as himself by any manner of means. It is as though humanity was one large family, the older members of whom have taken charge of the estate, and are managing it to suit themselves. And while living in luxury and without manual labor themselves, insist on the younger brothers and sisters doing the necessary work; allowing them just enough to support them; insisting, the while, that they are incapable of handling property, and must remain minors forever. The younger members of the family, meanwhile, selfish and quarrelsome have no power of uniting to assert their rights. So the family discord goes on and increases with time. It seems almost to have reached its climax now.

"I have tried to point out to groups of laboring men with whom I have talked, that the great corporations—the big business—did not grow to their present power by political activities, but industrial. They started in a small way, and grew naturally because they ministered to the needs of men. They were necessary and, therefore, right; and the fact that they now seem an obstacle to a forward movement is because that class whose interests seem to make a change necessary, are not wise enough, or progressive enough, to pattern after the methods of big business. Our type of political government is the best so far devised by man; but the experiences of the last decade has shown that, though we have democratic political machinery we have an autocratic system of industry and distribution that cannot be controlled by the government. In some families there are children hard to control, and others who are yielding. It sometimes happens that the yielding ones are compelled by the parents to give up their rights to the autocrats of the family to keep peace—a very uncertain sort of peace it must be admitted, and liable to be disturbed at any time the overbearing members make new claims. This is true of human governments. The sympathies of the official class are, mostly, with those who have position and prestige. They are equals in education and in physical environment. It is easy to subdue the laboring classes. They are crude in their demands, and in their efforts at bettering their conditions, yet their demands are right and proper. They ask only for a state of affairs that would make it impossible for themselves or their children to be reduced to beggary.

Modern inventions has reduced the need for so many men in the world, and the moral and spiritual advancement of the human family has not kept pace with material progress; or our present problems would long ago have been settled on the basis of justice. The fact that a man is in the world, proves that God wants him here; and that he has an inherent right to a share in that which has been so liberally provided for the race. A change is sure to come. May it come naturally and harmoniously, and none be wronged by its coming. I am hoping for a Moses who shall lead the people into new conditions, that shall be the Kingdom of heaven on earth."

The farmer was on his feet as soon as the ex-president whom I shall call Mr. Perkins sat down, saying, "I believe we have found out what to do with our ex-presidents. We will set them to work to reform present abuses. If Mr. Perkins proclaimed himself the Moses who would lead the world to social righteousness, and industrial peace, I would surely become a follower. Of course, I know that the efforts of the farming class to make the returns for their labor more stable, is a selfish method of reform, yet who can blame them if they don't see any farther than the end of their noses. They are on the same plane as the teacher who wants a larger salary, a palatial residence, and a pension for old age. A preacher who labors hard for an increase of his income; or one of these numerous reformers in the world who are so liberal with other people's money, but who are never known to be generous with their own. They are about as logical as the laborers who demand an increase in wages and a

decrease in hours and in the cost of living in the same breadth, not caring that the farmers' entire family works at least twice as long each day for less than twenty-five cents for each member.

"It is not very hard to believe that the human family, as a whole, has taken leave of their senses when we ponder on all these conflicting demands. I have been, in the past, very active in promoting organizations among farmers. My family, I think, have been farmers since the time of Noah; so I understand my class, and sympathize with their struggles naturally. They have much to contend with even though they may have an assured and generous income now. Of late years I have begun to understand that we need a radical change in our industrial system, for the farmers has no inheritance to leave his children. The disposition of the young of this generation seems to be to get away from the drudgery of farm life, to the cities where they can be always in genteel attire, and at work that has shorter hours. The life, the movement, the brightness of city life appeals to young untried minds. To be sure city editors are working overtime to urge them back to the farm, while they, themselves cling to their city desks—perhaps so they can keep on advising.

"Who can blame the young for this movement? It is natural. Of course it is fraught with danger, but the young have no danger in their consciousness. They are in love with life, and human companionship, and cannot find it on the farm. But, though, the young might be willing to walk in their father's footsteps, there is no very good prospects for them. Suppose a farmer has three or four



hundred acres of good land, and five sons. While those sons are minors they all labor together and prosperity insues; but when they come to man's estate, even though the father might put everything into their hands, each new family formed could not live in as good a home, or style as the original family. Therefore discontent and change, perhaps to the city to earn more follows; adding to the unnatural congestion of the centers of population. Not many farmers own so much land, and the less acres and poorer quality of the soil, make prospects worse.

“From now on conditions in our country will grow more and more like the conditions of the laboring masses of Europe; and will result in the same terrible disorders we know to be taking place over there. There is no more public land to be settled in our country by individuals, for what remains is so poor that one man with limited capital could do nothing. If it were possible for large numbers with sufficient capital to combine their capital and labor, much might be done; but where is the leader that can awaken enthusiasm for the work? There is enough of such land in all parts of our nation that would afford refuge for thousands of our people, where they could add manufacturing to their farming industries; do all their work cooperatively, and build up for themselves sure habitations. Such work has been done in our own country, by a band of very peculiar people, the shakers. In my native state a society of these people became so aged—for their peculiar tenets drive the young away so the society cannot perpetuate itself—that they asked for a receiver to manage for them. It was found

that by their own labor, added to increased land values, they had attained wealth amounting to about, fifty thousand dollars per capita, for men and women alike. And they were not modern in their methods. They clung to the old ways of farming, and used very little labor saving machinery.

“It may be, that we will, in the future see an exodus from our cities into new realms of human activity on new methods. I have always contended that a child, who could not climb apple trees and gather their own fruit, who could not go fishing Saturday afternoon, was cheated of their birth right. An apple, peach, and cherry tree for every child in the land will enable our young to grow up normally, and do more to make good citizens than all the officials, courts, and welfare societies in the world. A bath in every home, electric lights and all the modern conveniences in all the homes of the land will make happy mothers, and an assurance of enough income to provide, as all men should, for themselves and families will keep the average man content, if the labor to get it does not degenerate into drudgery. Human beings are not unreasonable. They are moderate in their desires. If men did not desire some of the products of a civilized age they would be incapable of moral progress. To desire constantly, better homes and all that goes with better homes, is evidence that God intended that all should eventually share equally in the good things of earth; and if goodwill was universal we would surely find the way to that desirable state.

Manufacturers who send out shoes with paper heels, and ask two prices for them, are very quick



to cry bolsheviki when the workmen groan from the continual labor and uncertainty of their existence; but the real bolsheviki is the same knavish rich man who cares only for pelf, and is not human enough to have good will towards anyone. If the laboring classes in the cities had the proper pride, they would walk away from oppression and found, for themselves and their children, a community where the wage question or hours of labor would never again annoy. The interests of all labor producing wealth is identical, though some labor on their own farms and some in the factory of the cities; for the farmers' children are going to the cities, and some from the cities, would if they knew how, get back to the farms.

"What humanity needs is partnership in all industries, and so all would be bettered. It is not good for any family to have great wealth. In the case of all families, who are wealthy for generations there is almost sure to be physical defects, unless there is a strain of great good sense to counterbalance the disposition to self indulgence. Few are the families that continue to make mental and spiritual progress; for great wealth is a greater detriment to moral progress than great poverty. We do not need much property in this world so much as we need continuity of opportunity. I would rather leave to my children an interest in a stable co-operative industry, than great wealth; and if I knew that a reasonable amount of activity would be required of them, I would feel better satisfied. Unemployment is disastrous to the young, and I am convinced that before long rich parents will be in

favor of some sort of system that will keep their children busy a good share of their time.

"The laboring classes do not need a change of system one whit more than the more favored ones. The progress of the race depends on proper employment for all classes alike. A new industrial system should bring just that; and so that change is what all thinking people desire. Let us build up a system that shall bring peace, and provide a safe way for the young of the race to enjoy life and brightness. The dreariness and monotony of the average home is appalling. I have no plan; I am waiting expectantly."

Mr. Holmes, the traveler and reformer, was on his feet instantly. "I have just returned from Europe, but will not harrow your souls with the suffering I witnessed there. Surely there is some lasting and radical remedy for the awful conditions that exist over there. It seems that the hate and resentment generated by the oppression and hopelessness of the people will never cease its destructiveness as long as there is a victim left. And the racial hate is as bad as that toward the actual transgressors—plutocratic rulers. All the oppressed of those lands are looking towards us for help. May God help humanity, for vain is the help of man." And the speaker sat down too overcome by emotions for further speech. Major White was the next, and he told us that his family was not really warlike; and that as he had only daughters there would be no more soldiers; and voiced the hope that the race would build up such a system as to make wars impossible. We are men first, and therefore, have human affections. Competition is war,

and war is hell, were his concluding remarks; which showed that he had studied other subjects than merely military ones.

The college president, Mr. Owens was the next speaker, and he told us that his ideal was a world where all were refined and cultured, but he was rather busy and had never given thought to the necessity of a new industrial order to pave the way to that ideal. He had always considered the laborer, who demanded radical changes, a dangerous person. Seeing such men as were present deliberating on the necessity of change was an eye-opener to him. He certainly desired such change as was necessary to permit the race to become universally intelligent. The young are becoming restless, and hard to manage and perhaps this itself is a sign of change which must come in the evolution of the race, he continued. As he sat down, Judge Goodwin nodded to the social settlement worker, Mr. Elwin, who had once been pastor of a rich city church, but had given up his large salary to labor for the moral betterment of tenement dwellers of our city.

"I am as you know a reformed preacher," he began with a smile at Mr. Aiken who was an old acquaintance. "I became tired of trying to do anything for the spiritual uplift of the self-indulgent rich of the flock I presided over. In justice though, I must say that many of that flock were kind of heart, and generous in giving. As I had a small private fortune I decided to follow my natural bent, and work among the poor who have so much more in their lives to cause them to stray from the right path. My sympathies have always been with those

who were victims, not beneficiaries of this system.

"After years of working among the poor and realizing that results in building up desirable character has not been encouraging, I have come to the conclusion that when the struggle for existence becomes so strenuous, that the tense and strained state of consciousness prevents mental growth. The good man of old who prayed: 'Give me neither poverty or riches,' was scientific. The good things of this world in return for a moderate amount of labor is certainly the best state. If we could have a change so that every citizen, during youth, would be employed a part of each day at useful labor we would soon see a greatly improved race. I know it would make immediate change in many who are now so harassed by uncertainty that they can give no thought to anything but their unhappy state. We certainly need a new system, and I trust it may be built up in the near future."

Judge Goodwin looked at Mr. Somers, but that gentleman shook his head saying, "I will hear what you have to say." "Perhaps Ralph would like a word in this discussion," said the father turning to his son, but Ralph declined. "I would rather hear your opinions father." "Yes, Goodwin, let us hear from you," exclaimed the college president who was an old friend of college days.

Judge Goodwin rose quietly to his feet saying, "I have a confession to make. I too am in a state of unrest, and discord. I am out of harmony with existence. The things that once made life joyous do not seem to be sufficient longer to satisfy. Something is wrong in my environment, that I cannot reason away. The thoughts of sitting in judgment

on my erring fellow-beings has become so obnoxious to me that I have my resignation already in the proper hands. Never again will I condemn any to imprisonment, or death for crimes, for which they are only in part responsible. For the thought of the whole race is set as a mighty current, towards material riches, and the weak are carried with the current. The greed of the strong prevents the weak from attaining enough of necessities so they steal.

“No man is honest who wants more than an equal share of this world’s wealth. I am therefore a dishonest man. If this present system of things was the right one man would make moral progress under it; but instead, we find in every strata of society a lowered spiritual tone, and a coarser moral fibre while actual criminality is increasing at a rate that is truly terrifying. Our judicial system has no power to restrain men from crime; and the spectacle of thousands of supposedly good men, sitting in judgment on the weak, utterly devoid of any humane sentiment, caring nothing for their moral state, doing nothing to awaken a moral sense in them, shows that human governments divorced from divine law is a soulless machine.

“I have caused investigation to be made in many large cities, because of complaints of victims and learned that city officials, almost universally, prey upon the homeless and friendless laboring men who go to the cities to find human companionship. A man may earn a sum of money or he may be possessed of only a small amount. It matters not, if he comes under the notice of the police. The police courts of the cities usually fine him all he carries with him, if the arresting officers has left anything



in his pockets. Even watches and pocket knives are not too small for some of them. If the victim makes complaint, who is there so low in our grand nation that would take the word of a laboring man, without home and friends, against a well-fed and well dressed officer, intent on the protection of our cities? I believe the tremendous increase of crimes against property has its root in this dreadful state of affairs. And our Christian public love to have it so, but when some wretched man in redress enters their homes and robs them, what a wail of woe we hear about the criminal classes? If so-called Christians were really Christian, we would see more of them visiting their mentally deformed brothers in the jails and prisons of our land; and their sympathy once aroused would lessen the hate of our weak brothers and prevent them from trying to get even for the injustice they suffer.

"I had in my early life a lawyer friend, who became prosecuting attorney for a rapidly growing western town, and a great part of his work was with boys just out of school who, away from home for the first time perhaps, and finding themselves out of funds knew no other way than to forge checks. While he was busy gathering them in—and they certainly had to be restrained—his own son, a high school boy, committed the same foolish act. You can easily imagine how a father would feel in such a case. It set me to thinking more deeply than ever, and the result of that thought brought me to where I stand today. If after a life of punishing others for crimes against society, my own children should become law-breakers, life would



not be successful for me; even though I might hold an enviable position among my kind.

“When I first began my investigations I was much impressed by the spiritual apathy and inertia of the mass of the people. I was almost persuaded to go out as an evangelist to turn the hearts of men back to God; but after studying the work of those so engaged I became convinced that their message was not the one needed. To be sure it was just what was wanted; but even the Gospel seemed to need a new method of approach to men. It was offered as a means of escape to a better world, not as a means to make this a better world. When I went deeply into a study of Scripture, I learned why the message as presented by the churches was inadequate; for they had dropped the half of the message pertaining to the building up of God’s Kingdom on earth. In the minds of the Christian public, there seemed to be an idea that the Kingdom had no relation to anything human or practical. They were commanded to pray for God’s will to be done on earth, the same as in the heavens; but that they had any duties to perform in building up a system that would make it impossible for little children to be deprived of shoes and proper attire, or for their mother’s to bring them forth for lives of poverty never entered their heads.

“The careful conduct of their worldly business, the careful rearing and so-called education of their children, and their attendance at the religious exercises of their respective churches, seem to satisfy the average Christian that he is performing his whole duty towards God and man. And this way of teaching Christianity, combined with this atti-

tude towards practical affairs has resulted in producing material and infidel minds in their children; for as they themselves follow the world thought about all their worldly affairs, their children can do no better. They are taught in effect to make peace with God to insure a place of eternal residence when they must leave this world; and just as surely as they are taught this by precept, they are taught by example to value the good things of this world as the highest good.

“Whenever the young of our nation congregate in institutions of learning, even in denominational colleges where Christian parents believe their offspring are safe from contamination of infidelity, we find unbelief rampant among the majority. These beardless boys and rosy cheeked maidens question the existence of God; and fill their minds with isms in their unscientific efforts to find something real tangible and satisfying in the bottomless abyss of their own ignorance. Many very wise magazine writers discourse at length, and with every appearance of knowing what they are talking about, but their diagnosis of the disease, and the remedy these moral doctors prescribe, are as misty and nebulous as the remotest systems of the milky way.

The truth of the matter is that our youth, who are favored to the extent of getting an education at college, are having too easy a time. They are removed from home influence. They are left in large measure to their own mental devices. All their environs are out of harmony with nature. They have no responsibilities. Nothing to think of but themselves. They are really in great moral

danger. What can we do to set matters right in this respect? Under what conditions can our youth be educated, so that results shall be more satisfactory? These young people represent the best homes in any nation. They are suffering from spiritual dyspepsia and it is a serious malady. Fed spiritually on the finest of the wheat, the materialistic attitude of the Christian public to practical righteousness, prevents them from an exercise of the spiritual graces. They do nothing for others—or if they do a kindly deed it only increases their love of self—and are a sad case of arrested development.

“No zeal or rhetoric could possibly bring them to a state of health but a radical reform in human affairs will give them opportunity for the exercise so necessary to growth. And too there are the millions of young who must work at least the greater part of the year. These have leisure for only a common school a few months in winter. Morally and spiritually they are not one whit behind the more favored, for they too may have a Christian ancestry. This class will accept enlarged opportunity more earnestly than the other.

“When I first became convinced that our judicial system was a total failure, as far as lessening crime was concerned; I thought of trying to reform it, but I knew of no incentive that would make reformers of judges and lawyers, and so gave that up. Wherever I turned I saw evils and an ever increasing tendency towards materialism. In despair, then, I took up the study of Scripture, to see if there was any hope for mankind. I found there that God is a God of hope; and there can be no

despair to a race of people sane enough to follow the leading of the mind that fills the universe, and yet will take up his residence in the heart that is wise enough to learn of God. I learned too that God has been working through all times to set up on earth the same type of government that exists in the perfected planets, or heaven. And when Christ came to earth it was his only purpose to prepare citizens for the kingdom of the Father; and he called upon men to reform their minds by truth, because that Kingdom was near. The incentive he offered for obedience to law was life that was not subject to cessation, and the way to attain life is simply to have the same kind of mind that He possessed.

The intervening centuries since Christ began this work has been a time of discipline by the oppressions and martyrdom men have suffered to spiritualize their faculties, and bring them to that state of intelligence that would enable them to overcome oppression; for every onward movement of the race has come as a result of effort to obey the commands of Christ. Without Christianity the race could have made no advance; but with it we have hope that mankind will never stop until human society will be governed by the same law that rules in the universe of Spirit, and force will be forgotten by a world redeemed from the animal plane of thought.

“No one will deny that our type of government is the best ever attained among men, and if men were perfect there is no doubt it would continue to be satisfactory; but the combination of a democratic political machine, plutocratic industrial system, and commercial piracy requires great states-

manship to keep it constantly adjusted so it will function harmoniously. In fact we are finding out, as has been pointed out here this evening, that our government cannot control all the elements in our nation. If we undertake to settle all these disputes by legislation the controversies will last as long as that of the tariff.

“When Gabriel sounds the last trumpet, our wise law-makers will still be disputing acrimoniously which is the better plan; a protective tariff or one for revenue only. The workers of the world are all out of harmony with the employers of labor. They feel that their position is uncertain. They may be employed all of the time at good wages, but that gives them no assurance for the future. They are restless, dissatisfied, belligerent. They demand certain things that shall make their future more secure. They insist on legislation that will benefit; but it is all inadequate, unnatural, and therefore unscientific. Their ideals of a perfect society are vague. They have no practical plan for the bringing in of better things; yet they have a sure conviction that better things are coming and let us trust that their hope is not in vain.

“All this unbelief, all this questioning of creeds and doctrines, which were never questioned by past generations, all social unrest, all the resentment of those who feel themselves wronged by institutions which have existed for centuries; is an indication that God, the Spirit, is again moving over the face of the waters, because the new heavens and new earth of God’s creating is about to appear; and these are, as Christ announced, signs of that appearing.



“Is God’s will being done on earth today? Are not all our institutions built upon foundations that will forever hinder God’s will from being done? What type of government would permit God’s will to be done, and exalt the law of the spiritual world? Have we as men any responsibility in bringing about better things, and attempting at least, to cure the unrest that is caused by our industrial system? After so many centuries of effort and prayer that God’s will may be done on earth, we find that there never was a time when God’s will was so persistently set at defiance as now; and this fact has developed within me a conviction that when we, the children of God, ‘pray’ for God’s Kingdom to come, and do nothing to establish the conditions under which God’s will can be done; we are very inconsistent, indeed, and are in danger of being classed by our master among the Pharisees.

“Let us suppose for an instant that every man who called himself Christian really loved God, and his neighbor. If we did, what kind of people would we be? Love is not passive good-will. It is not even manifested by giving the poor a meal or article of clothing at Christmas time. Love is the intelligence of the Divine Mind. If we really were actuated by the divine intelligence, we would see in every other human being the soul that shall in time attain to God-likeness. We would be as eager for each soul to enjoy as much of the goodness of God, as we desire for ourselves; for our own families; and that love would constrain us to renewed and continuous activity, not only to turn each soul to the right-thinking of God, it would also constrain us to establish such conditions that each child of



God should be an equal participant in all the good things which have been so lavishly provided for all the children of men.

“There is no doubt in the minds of any here that God is the rightful ruler and King of all the people of the earth. There is no question as to his right to our allegiance to his law. Every Sabbath day we pray ‘Create in me a clean heart, O God, and renew a right spirit within me,’ and then we ignore through the week, all the leadings of the spiritual world, and go about our daily affairs as though we cared for none of these things. God’s voice has been saying through many centuries, ‘Make straight paths for the feet of the weak, lest they be turned out of the way.’ Has the ‘church’ ever tried to obey this command? Has it ever even pondered its meaning?

“Is not the time ripe for the Christian world to awake to the necessity of making straight paths, of building a highway on which the race can travel back to God. The very fact that God commands us to gather out the stones, cast up a highway, and lift up a standard for the people, is evidence that as rapidly as we obey we will be given power and wisdom to go forward. The Word is a complete exposition of the mind of God. We know from a study of that Word just what is in the mind of God; and what His purpose is toward the human family. We can easily learn what He wishes us to do. The conditions on earth after His Kingdom is established are just those conditions, which we feel would cure all the unrest, misery, transgression, and insanities of the race; and set them on a road of continuous and harmonious progress toward God.

We know what God commands. We know the industrial and social conditions that would fulfill those demands. Let us therefore quit ourselves like men, and labor to set up on earth a type of government which shall lessen the unnatural struggle for subsistence; and enable us to go forward in our search for the Kingdom of heaven along harmonious and scientific lines!

“When we study the Word and learn the nature of the Kingdom which Christ came to establish we see that it will satisfy all the needs of the human family. When we survey humanity in its present disordered state, we cannot but long for better conditions for all men; for our present state of civilization is very crude indeed, and if no other conditions were possible for mankind we might question the wisdom of our Maker. Human discord, suffering, insanity, and hate have reached the apex; and fulfill those conditions which Christ described as preceding the setting up of His kingdom: The sea, and the waves of humanity roaring, and the minds of all men filled with perplexity in considering the problems of these times.

“And the conclusion, we are compelled to accept when taking all these things into consideration is that a man’s religious and political duties are identical, since both demand that he use all his energies to establish on earth those industrial conditions which permit God’s will to be done, as it is in the heavens. After we thus understand that the Kingdom of heaven means an industrial system based on the law that governs the spiritual world; and we know the race will make no more moral progress until it is established, it would be inconsistent,

unmanly, and even insane, to go on praying to God to establish His kingdom, and do nothing ourselves for its appearing. The entire responsibility of rearing this noble structure, which shall be the 'Highway of Life,' and open up the path of continuous and harmonious spiritual progress, rests upon us.

"God, the Spirit of life, is the intelligence and we are the agents to carry out His will. We have been asleep and dreaming all sorts of vague and intangible dreams about Christ coming to end wrong and transgression in some mystical way; and so spare us all self-denial and manly activity for our fellows. We have dreamed of being taken into His kingdom without any effort on our part; and we certainly would not feel at home in such a society, for we would have no part in building it up. The Kingdom of God is tangible, and deals with the practical affairs of men. It has to do with the question of good shoes, and warm attire for all men, women and children. It deals with homes for all people. It is based on the question of providing for every human being the same conditions of life, of mental, spiritual and physical development, that wise parents desire for their own offspring. And the love of Christ constrains us to deny self if necessary to hasten on such a glorious work.

"It is humane, it is scientific, it is a spiritual reform for which the whole creation is groaning; and there is no peace and can be no peace, until it is established. Individual ownership of created good is diametrically opposed to the law of the Kingdom of heaven. Christ said: 'If ye are not faithful in the unrighteous mammon who will give you the true

riches?' If ye are not faithful with that which is another man's who shall give you that which is your own? Now the evident meaning of this is that all material, created, and visible good belongs to God. He created it for all the children of men. He has never given up His claim upon it; but mankind, by wrong institutions has shut out the vast majority from participation in the good that God has provided for all the race. These conditions are based upon the selfish thought of the animal man for himself. They are artificial, temporary. They have proved themselves inadequate to minister to the progress of the race. They are the sole cause of war, for the spirit of commercialism is war. 'Every plant that the heavenly Father hath not planted must be rooted out;' and in its place must be built up an institution founded on the thought of God for the whole human family. The institutions of the present and past, is Babylon, confusion; that structure which must be raised is Jerusalem, City of Peace; and instead of competition, instead of commercialism, must be cooperation. The same production, the same industries, must continue to minister to the multitudinous needs of the race; but the spirit of good, and not of greed, must be the motive power; and when the stress and strain is removed from human minds, the hearts of men will turn towards God as naturally as flowers turn towards the sun; for the race must learn that the service of God is the service of humanity, and is the road to intellectual perfection.

"When the divine intelligence, the Spirit came upon the assembled disciples at Pentecost, they were of one heart and one soul; neither said that

any the goods he possessed were his own, for they had all things common. They received such a measure of intelligence, of the love that is the Divine Mind that their moral natures were instantly set right, all the faculties of their minds became harmonious, and natural things fell into their true place. They were of secondary importance. They recognized the Spirit as the source of all good—for had they not seen Christ feed the multitude? And this knowledge made them supremely unconcerned about the outward and visible. This condition was necessary to them on account of the work that was required of them. They were all to go forth and teach, and thus prepared, they knew their material wants would be supplied. 'Seek ye first the Kingdom,' said Christ, 'For your Father knoweth your material needs and will supply them.'

"This state of affairs was not permanent. Few souls had attained to such a spiritual condition. This was the seeding time of the Kingdom. Christ had just begun sowing the seed-thought which should in time leaven human society, and result in the harvest of the ages. We are waiting for that harvest now, and while we wait why should we not lay the foundation for a new industrial system; which being based on the law of the spiritual world, shall, when fully established, enable us to do God's will joyfully and perfectly in this present life? We have the whole character and will of God made known to us in the Word. He has spared no pains to make himself known. The whole purpose of God for humanity is spread before us. He tells us, over and over again, what pleases Him; how to order our thoughts and life to win His approval.



“The whole Book is filled with such admonitions as these: ‘Let not the mighty glory in his might; the wise in his wisdom; the rich in his riches; but let him glory in his understanding that I am God that exercises loving kindness, judgment and right-thinking on the earth.’ Learn to do well. Seek judgment. Relieve the oppressed. Judge the fatherless. Plead for the widow.’ These commands are just as binding on us as to seek the Kingdom of God, and establish its laws in our own soul. That comes first, of necessity, and fits us for their larger service. Without that we could never attain to the spiritual state that will enable us to turn others to the right thinking of God.

“In this, our country, we, who have reached man’s estate have political rights which we hold sacred. We can associate ourselves together for political action. We can, by arousing an interest in a sufficient number have laws passed which we consider necessary. We could, if a large enough number were of the same mind, change the fundamental law of our nation. We could even change our government completely without force, without bloodshed if the majority so desired. Each man also who may have learned some truth which has helped his own spiritual growth may make that truth known to others in any way he may see fit. We are thus become kings, and priests. We are—each of us—under such conditions responsible to God for the use we make of our rights and privileges. We, the Christian manhood of this nation can make straight paths for the feet of the weak; we can establish right-thinking, judgment, and loving kindness in the earth. We can seek judgment,



relieve the oppressed judge the fatherless; protect all the helpless of earth, and woe unto us, if for any reason we do not use our enegries for this purpose.

“God is working for this purpose. Christ is working with the Father. The spiritual princes of the unseen, though real world are working to bring this earth and all its inhabitants under the same law that governs them; and if we have the spirit of sons we will work to the extent of our ability to set up those conditions on earth which we know will be pleasing to our God, and our leader, His Son. Now, when I approach the practical application of this knowledge, to the affairs of this world I hesitate, but I know as we go forward in the path of truth, the light and power to proceed will be given us; for God has commanded it, and his commands—unlike those of men—carry with them the power to perform. I am convinced however that the activities required to establish righteous government will be industrial, as well as political, and the industrial is the more important. The other only a means to a desired end.

“When the founders of our government signed their declaration of freedom from the mother country they pledged to each other their support to the extent of lives, fortunes, and honor, but we are not entering on such a warfare. We are beginning a work which all sensible men will appreciate when they understand it; which many will participate in when the opportunity is offered; which unites in itself so many things that will benefit mankind, that it might be termed the whole way or as prophecy expresses it the way of holiness. So perfect will

this way become, that we are told those who travel therein shall not eer, though they may be totally lacking in judgment.

“Those of us who hear the voice of God in His word; and in the babel of the world’s confusion and unrest, will be glad to unite the use of our mental energies and the material goods bestowed on us to set up an industrial system on the law of the spiritual world; which as it expands and grows will include all the workers of earth, and provide for a continuous growth in character and intelligence. When we consider the fundamental needs of the human family we find that food comes first. High and low, rich and poor, learned or ignorant are all alike. And if each individual of the race was compelled to till the earth to obtain his own food supply there would not be so much difference in the mental and monetary endowments of human beings as now exists. In other words, if part of the human family did not take so naturally to hard and continuous labor, the rest of us would have very little time for lives of elegant leisure. If we therefore have benefitted by these things a sense of justice should impel us to give all the powers of our mind to the establishment of the best possible conditions for those who so nobly serve, even though their service seems to spring from selfish motives.

“These are the conditions that exist in the world today to cause all thinking men to desire a cooperative industrial society. First comes the prevention of war. War will never cease in human society while competition continues; while private ownership of created good continues. There are different manifestations than warfare between nations. There

are thefts, embezzlements, grafting, and murder; all are war and all spring from the same cause. God will make wars to cease by the enlightenment of men that will build according to His law. God will give peace, but He will give it to those who obey all His commands.

“Then we have as a second motive, the security and continued prosperity of our offspring throughout time. No man with a conscience can look upon his own little children and desire that they should become shrewd money-makers, even though they might be capable of developing into that character; and when he contemplates the tender and timid who would surely be trampled in the wild scramble of the world, the outlook is terrible. All men with a man’s heart desires his own offspring to be protected from the fate he knows may happen. Thus you see we all unconsciously wish our fellowmen to be better Christians than we are willing to be; for we know that if all men were really Christian, the conditions of life could never be so hard as we know them to be for the majority of the human family.

“Third, we have the command of God to make straight paths for the feet of the weak; to secure justice for all, to insure to those that labor a full reward for their work; in other words to remove the cause of discord between human souls to banish from human institutions the temptation to crime; to exorcise hate, so that the love of God may have a chance to enter every mind and His Kingdom of love be established in every heart. This last incentive to activity in this great work is the highest of all—although the others may appeal to us strong-

ly at times—for this is the mind of God made known to us; and this mind cannot fail of its purpose. So if we join ourselves to God we are sure of success.”

Dr. Aiken sprang to his feet with alacrity, exclaiming, “Brother Goodwin, I am enlightened. I used to feel hurt that you did not lend us your influence, in the social work of the church. You have certainly spent your time to a good purpose. I am with you heart and soul, and the small amount I have saved to educate my children as they grow up, I will gladly contribute to help establish the first society; for I realize that such an inheritance would be worth more to them than all the wealth in the world bestowed upon them personally, if I had it to bestow. I have often thought there was enough goodness in the world—enough of the love of God—to make a heaven of this earth if it was only organized. But human society in its present state is an unorganized mob, and would continue to be so forever if this state of things existed forever. I see light ahead for which I thank God. I too have been distressed over the uncertainties of human conditions when I look at my precious children.”

In turn each of those present expressed a hope that a system such as outlined by Mr. Goodwin would be established, for those at least who felt injured by the competitive system. Most of them were moderately rich, yet they agreed that the unsettled state of human affairs had caused them grave fears for the future of their children. The captain of industry expressed a perfect willingness that better conditions should be attained by all who labor. “Having no offspring I have no ambitions

to found a great estate for future generations; and if I see a practical work began, I shall help it along," he added warmly.

Mr. Somers the banker had not taken any part in the conversation before, but now rose saying: "Several years ago I began to learn that wealth does not satisfy. My wife and I have often talked about it, and its effect upon our children. Mrs. Somers has been a sincere Christian all her life, and I was raised by Christian parents. From them I inherited a well ordered methodical nature. From them I also inherited a puritan conscience; yet I have been a very worldly man, giving all my energies to business, because I loved the activities it provided. Years ago, when my sons were still school boys, I began to lose interest in a measure in mere money getting, though the weariness did not reach the acute stage till much later.

"Each year there was less zest for business. I thought it was advancing age, though I was barely past middle life. I consulted Dr. Mowbray here, and he advised recreation. Too close application to business was his ultimatum. Nothing seemed wrong with my body, I was just weary in my mind. When I lay down at night I often wished I might never arise again; and in the morning the only incentive to getting up was the distress my good wife would have been in if I had not done so. I performed all the duties of life though there was no more feeling about them than an automaton would have felt. I often saw my wife look at me anxiously and would try to show an interest in what was interesting her; for she was always full of affection-



ate interest in every human being that came under her notice.

"I tried to attain such an interest as she had in others, but something was wrong with me, for I could not meet my fellow creatures in the human sympathetic way which she had with everyone; as though her heart was so overflowing with good will that it went out in effulgent rays towards everyone she met. As this is common among good women, more so than among men, I concluded that the pursuit of money dried up the springs of good-will in some of us—though not in all—and we are changed into such an unnatural state, because our ways and thoughts are not in harmony with God's plans for us. My good wife naturally wished me to make a profession of the faith—for I believed in Christianity, though I shied at the iron-bound creed of my parents—and finally I became a member of her chosen church. But this act did not bring relief; my soul was as sick as before.

"I found that it did not suffice to give out money to relieve the unfortunate. That was not true giving. I must go personally to those whose hearts were sore and disheartened and give sympathy and friendship. In the doing of this, I lost some of my own soul's agony, and the content that came every-time I exercised this privilege, convinced me that I had found the right path.

"I began the study of industrial affairs several years before the war; for I could see no hope for permanent good to be done without radical change. Since the cessation of actual warfare, I can see a greater need than ever, for there is no peace on earth and never can be under the competitive sys-



tem. Not the workers alone need a system based on the law of heaven. We all need it to bring peace to our souls; in our homes, in our schools, in our churches, in all the departments of life. This political activity necessary under our present state is the very essence of discord. If it was introduced into heaven it would make discord there.

"I understand now that the mind of man needs a conscious, vital correspondence with God that the truth or divine intelligence must flow from spirit continuously, must be lived in actual human experience and will then lead us into activities pleasing to God. A so-called spiritual experience that does not change our attitude of mind radically is, I believe, spurious. Christianity received by the intellect will in time make our interest in humanity lively and affectionate and we learn joyfully that we are indeed our brother's keeper.

"I recognize as truth all that our brother Judge Goodwin has said, and one reason I know it to be truth is the satisfaction—I might honestly say joyousness—it has been to my mind. I was scarcely able to sit still to the end of his talk, and the reason I permitted you others to express your thoughts before me was that I had so much to say. Now that our minds are united on the need of a new system, and our hearts energized by the love that flows from divine mind, let us make an actual beginning toward establishing a settlement or colony. My sons have long understood that I would give them each the same capital I started with and a home. All the rest I control, except a provision for Mrs. Somers, I will devote to a work based upon the law we have heard discussed tonight.

"Judge Goodwin you are the one to prepare the constitution for this colony. I propose another meeting one week from tonight, and that each man bring his wife. This is a work that will delight their kind hearts."

"I want to announce right here that the title of Judge is to be dropped forever. I will never again sit in judgment in my fellows. I, from now on consecrate all my energies to the building up of a system, which will automatically insure justice to all. After this if you must use a title call me plain Mr. Goodwin." Ralph patted his father on the shoulder saying, "Good for you father, we will work together."

The meeting now became informal and I presently was talking with Mr. Somers. I would like to be associated with all of you in this work, I said, but I have none of this world's goods to help in the founding of such a society. "You have youth and health, a well trained and a well-poised mind. There will be work for you among the young. Money to carry the work forward will be easier to secure than young people of ability and character," said Mr. Somers kindly.

"Such an organization as we contemplate," resumed Mr. Goodwin, "is not a charitable institution. We are not in the same spiritual condition as the early church and we ask no man to sell all he has and give to the poor for we are not ready to do that ourselves. We are going to act up to the measure of the knowledge and faith we have and will get more. We will proceed along safe business lines. The soil is the basis of all wealth, food is the first necessity of man. Labor joined

to the soil is the foundation of all a nation's greatness; but the time has come when individual ownership of land and isolated production of foodstuffs cannot have much attraction for the bulk of those who labor.

"Did you ever consider what wonderful qualities a real farmer must have. He lives remote from other families. He labors part of the year sixteen or seventeen hours a day. All the members of his family work long weary hours in broiling heat. They have few recreations, no vacations, except as work ceases on account of cold in the winter. In the majority of farm homes the mother is cook, nurse, wash-woman, seamstress, dairy-maid, housekeeper and sometimes errand-boy; besides performing the functions of motherhood. Now we don't wish such a state of things to continue; so we will set up co-operative farming to which must be added manufacturing as fast as it is practical. Each society should contain about five thousand citizens so they may carry on sufficient activities. They should be housed in one vast building containing all modern appliances to lessen labor. They must have schools of all grades; hospitals, library, music halls, and lecture rooms, apartments for each household, though all the work done for community must be done cooperatively in public rooms.

"That great body of business men who like myself have only their salaries and their savings will see in this movement an asylum for old age, and a sure inheritance for their children, even though they may remain at their present occupation as long as possible. Having a membership in such a society will take the place of taking out a life insurance,

and will be of so much more value that there can be no comparison."

Will all men be required to plow and hoe asked one thoughtful brother. "Men play golf to get exercise to keep their muscles elastic, and farming with modern machinery is not slavish labor. Running a tractor, for instance, looks like quite genteel, and easy work. Even slight women have done that since the war began. Remember that the object of all men who join this organization will be to make the conditions of labor more and more tolerable, for no man knows but what his descendants of the second generation may be common laborers. Refinement of mind and refined homes are found everywhere among all classes of people; and the refining influences of such surroundings as we propose to establish will have its effect."

"It's getting late, Goodwin," said Mr. Somers, rising at this point; "and I promised to be home early. If you will draw up your working plan I will join you in practical action at any time. Where in your opinion should the first colony be located?" Mr. Goodwin mentioned a location and Mr. Somers asked while he stood with hat in hand; "Would it not be well for us here now, as we are all of one mind, put our names to a document signifying our intentions to form a partnership for this purpose?" "I have such a pledge prepared," returned Mr. Goodwin, and taking up a sheet of paper he read: "We the undersigned, deploring the moral and industrial disorders of society, and believing that the Kingdom of heaven must be established in righteous conditions of labor so that each human being may attain to an equal inheritance in God's world, do

hereby pledge ourselves to use our energies, and our fortunes to further this work."

After they had all signed this, Mr. Somers said in his business like way: "Whom shall we appoint for a committee to look over the land and make a report to this society?" "You would be a whole committee yourself," suggested Dr. Aiken, and Mr. Goodwin seconded that as a motion. So he was promptly charged with that work and appointed a meeting for the next week in the same room. "You certainly did not forget anything. You have thought of just about everything necessary to action. Go ahead formulating plans, Goodwin. We will make you our official planner," he called back over his shoulders as he hurried out.

A week from that first evening we were once more convened in Mr. Goodwin's library, and as Mrs. Goodwin and I felt we could not miss anything, we were in the room before any of the gentlemen arrived. Mr. Somers came in last, smiling, almost happy looking, and made his report in an informal way; adding as he closed, "I considered it a great bargain, so I closed the deal in the name of the society." A smile went around the room, and Mr. Goodwin said, "We will make you business manager for the organization at nothing a year." "I shall be glad to serve," returned Mr. Somers; "and I will suggest that we make this a part of our regulation that the working members of our colony have the management of the farming as soon as they are organized and show aptness for the work. But I suppose we will need to play the part of big brother in an unobtrusive way.

"The first necessity will be a proper building to



house all this great family, and the builders must be the future residents, with proper overseers to manage the work; with tents for the families, and means for conserving food for next winter. Then we should buy out a cement plant, for the stones on the land, added to cement and sand, will be our building material.

“Now I propose that as each workingman will be a prospective member, that they be selected with care, and that each one shall pay for his membership by his labor, and shall be given enough to sustain him until the colony can sustain itself. When it becomes a manufacturing community, and has a reserve fund, the initial cost can be paid back and form the basis for another colony. Each member, however, must subscribe to the constitution; and that constitution shall require such member to give a certain portion of his income each year to the building up of other colonies, so that their children shall be provided for; they must never return to competition. I would provide for a governing board of business men interested in this work, for the real laborer is not a business man. When the work is fully organized, so it can run itself, each community can govern itself. We will need teachers of all kinds, until colonies are fully established when we hope their own people will be able to fill those positions. Many educated and cultured families will, in time, join them, and we must be careful that at the beginning none are received who are not intelligent enough to understand and be in accord with this institution; for it is really a church we are founding, the Church of the Highway and we must exercise our right to refuse admission



to the discordant and violent. Now I know that many reformers claim that right conditions of labor will soon bring all men to a better moral state, and it will in time, no doubt; but we will choose the most desirable ones first and after they have become thoroughly imbued with the principle on which this society is founded, all members will be better qualified to lead others in the way."

"Is it not the intention that the founders themselves become resident members?" asked Mr. Jones a very diffident, silent man who had very little to say on any occasion. "As fast as they wish to do so certainly," returned Mr. Goodwin, "I trust I shall be among the first." "And I also," said Mr. Somers. "I think I shall go fishing the first Saturday afternoon." "I'll be there," avowed the silent Mr. Jones. There was a general smile and exclamations of "me too," from several including Mr. Aiken. "Now," continued Mr. Goodwin cheerfully, "when this mild hilarity came to an end; we must remember that other children of God besides ourselves are anxious to help their fellowmen in a practical way. We twelve men could not do much but if our number were increased by thousands we could set things in motion rapidly. It would be well to issue a pamphlet, giving the reasons for our organization, and stating what Mr. Somers has already done. "Have we your permission to use your name in this pamphlet?" he asked turning to that gentleman.

"Certainly, and I would suggest that you print the talk just as it was delivered to us. I have the thoughts all jotted down for that purpose, and would suggest that they be distributed in such a way as to reach the attention of Christian business men, for

if any class responds it will be Christian men who really love humanity; and where circumstances makes it possible will help the work. After we have made it known to enough people, and know we have aroused sufficient interest, we can call a convention in some large city and so secure the help of a large number of our brethren."

There was more talk of a purely business nature. Each member gave a check for his share of the cost of printing to be done, and Mr. Goodwin was authorized to attend to that part of the work. Mr. Somers then turned towards me and said, "we will need a secretary to see to the sending out of this literature. Can you not attend to that for us?" "She can indeed," responded Mrs. Goodwin, as I hesitated, not knowing what to say; "She will continue to make her home with us I trust, but I know she has longed for different work." I gave her a grateful look and told Mr. Somers I would gladly serve to the best of my ability. "That matter is settled then. Next, what provision shall we make about getting enough desirable people on the grounds to begin preparing for the city we must build?" "Wait a moment, Mr. Somers, you are going at such a rapid pace I can't keep up," exclaimed Mr. Goodwin. "We haven't the funds yet to begin work on such a large scale."

"Gentlemen," said Mr. Somers, rising to his feet; "I have often wondered why the Lord gave me success in everything I undertook. I know now, and I am going to return him his own. My wife is in unison with me in this matter, and we have decided to see this work started. We will give our time to it, and I for my part feel amply repaid for what I

have done, in a sudden return to a normal state of mind. I believe it must be a law that if we are indifferent to the burdens and trials of our fellows after we have reached a certain stage of spiritual development, we will have the burdens of those, who are so harassed, put upon us; and without any trouble of our own, we will be so troubled we can scarcely endure life until we voluntarily become burden bearers for others.

"I have here he continued," after a moments hesitation, "a rough plan for a building enclosing and covering a surface of forty acres. My idea is that we can build one story at a time, as our membership increases. When we have a complete membership the ground floor will be our storerooms and workshops. I wish you all to look this plan over, and if you can approve I will set the forces in motion." "I was very hopeful before," said Mr. Goodwin in a low tone, but this response exceeds anything I ever hoped for. Surely God is in this work, even as I thought from the beginning of my study and hope."

There was some examination of the plan, which it seemed provided with everything needed in a modern building, after which Mr. Somers said: "How shall I proceed about securing workers? A great number of unskilled workers will be needed in the construction of the building, and I can secure some, but as we wish to choose them carefully I don't know just how to proceed." "It would be well to go among them in their meetings, would it not, and so get acquainted with a larger number? I have already done so," said Mr. Goodwin. "I think I can interest quite a number."

"I have done the same in several large cities," confessed Mr. Somers, since I have begun to learn that 'no man liveth to himself.' I know a number of good men and true that will now be free to take up this work for the industries are beginning to slacken up. They will take to this work eagerly. Let each member then make the work known to as many real workers as he may be able to find, and choose to the best of his ability. We will make few mistakes. It will hardly be necessary for us to meet before the second week," said Mr. Somers rising—hat in hand—as there will be nothing to report for that length of time; and by that time our secretary should begin receiving requests for information."

After they were all gone Mr. and Mrs. Goodwin expressed their satisfaction with my being the secretary of the organization; and as he sat down at his desk Mr. Goodwin remarked with a look of complete satisfaction on his face: "Mr. Somers is certainly a man of decision. He is equal to a regiment himself. I will bless the Lord while I have being for being permitted to take part in this work."

I took up the new work with pleasure, though I had not been weary of my employment as assistant to Mrs. Goodwin. Everything went forward harmoniously, and within a few weeks I was busy answering requests for information, by sending out literature. So many in our own town had applied for membership in the society, that before the next meeting for business it was decided to hold it in one of the social rooms of the church. I was asked to attend to report, and so went with Mr. and Mrs. Goodwin, the latter have trusted her younger

children to the care of a maid. There were about fifty present. Mr. Goodwin and Mr. Somers addressed them, the latter telling what progress had been made in preparations for the building. It was all very encouraging, and it was decided that a paper should be edited to make the movement more widely known. I was to visit the rising colony and report its weekly progress for this paper.

Now the work was really started, and I gloried in my new activities. I was really doing something that seemed like life. I had never inquired what my wages would be, indeed, I did not care, for I had all I needed and was among friends, for this was the spirit of all. I went the following week to visit the colony and saw the foundation being laid. One thousand workmen with their families were already there living in tents. Already a cannery had been opened and the women and children, including boys under eighteen years of age, were taking care of all the fruit and vegetables they could purchase. The boys past eighteen, and all the men not strong enough for the building work, were getting the land that was too rough for other purposes ready for the planting of orchard trees. A large number of small and rocky farms had been bought after the purchase of the larger tract of fertile land; and the building was on the highest spot possible. The fences were being cleared away, the rocks collected by machinery for the concrete work, and a busier and more hopeful set of people would be hard to find anywhere.

I was entertained while there, by Mr. James Craig and family. I had been in workmen's homes, of course before, many of them beautiful as



anyone could desire a home to be, though they were comparatively small; but I had never lived among them before, nor in a tent. It was a revelation to me that those who labored hard could have the culture of more favored people. When I learned as I did in time, that many working people have had an ancestry in their generations that attained to some wealth, and cultivated their minds I began to understand. They had the best of all culture, Christian teaching and the character built upon it. When I learned later that the families of those who were of importance in a worldly sense several generations ago are now to be found among the workers of the world, I began to understand how the race is constantly being prepared for better things.

The world has always wondered about Abraham Lincoln, who emerged from a log house to guide the destinies of a nation, but there is nothing mysterious about it. Somewhere in the remote past his ancestors chose righteousness, and loved knowledge. These are the only forces in the universe to elevate character and refine mind, and as the Spirit of God is always and everywhere present to do this work how can we be surprised to see a beautiful character in the commonest environments. The wonder is that there are not more manifestations, but let us be patient. When we consider the real goodness and kindness found in so many where we least expect it; and recall the words of Christ about the cares of this life choking the seed of his kingdom, we can see why there are not more noble characters in the world. We are told to love all our fellowmen, and find it uphill work because



they are not lovable; but the knowledge that all souls have the same faculties that God has, and are destined to grow into the divine character enables us to obey intelligently. The consciousness formed by the world thought covers humanity like a garment. As that thought is selfish they must appear unlovely, but once in awhile we get an insight into the soul, and glimpse the God-likeness. The Spirit, through the thought and unselfish activities of the coming industrial institutions will set the race free from its insane selfishness—for selfishness is always insane—and reveal all souls in their true character, the children of the living God. Before we had time to be impatient, the community home was ready for occupation, and a glad day it was when the workers moved in.

According to our constitution all labor was to be done co-operatively. Classes were to be formed among the women, but one class worked just one week at one occupation. Monotony is the great bugbear in domestic labor. Monotony is what turns labor into drudgery, so we planned to avoid it. Monotony causeth despair, but variety tendeth to increase of interest and energy; is the way one good mother in Israel expressed her views to me. By this arrangement no one class of women would do any one kind of domestic labor more than three or four weeks in the year; and the weeks would not be close together, so no one would begin to weary of any task before the week was out, for when we work in pleasant company the time passes very quickly. Although I made some mistakes there was no friction for everyone was so amiable, and it was not long before the domestic classes were

working together as harmoniously as the wheels of a clock.

Besides organizing these classes, I was preparing a class of young women as organizers for, already, the work had gathered a momentum which showed it would develop into a torrent; and each one of us understood that we would soon need a vast number of helpers, for applications for membership were coming in by the thousands.

Mr. Aiken had resigned from the pastorate of the church he had served; dropped the Rev. from before his name, and been appointed to organize the educational part of our activities.

Mr. Elwin was already a helper, for he sought out families of worthy poor, and helped them into the Highway, for he was a real reformer and used his means freely in this grand work.

By the time I had finished with my classes in the first community home, which was before Christmas, another was ready for occupancy in California, and as Mr. Aiken had finished his task, he was sent there and I accompanied his family to our new home. It was Spring by the time my work was finished on the Coast, and by that time we had organized five societies, for in that mild climate the building could be carried forward as well in Winter as any other season.

As soon as the season was suitable for building another was planned for the Southwest, and thither I repaired before the building commenced to prepare our prospective citizens for life in the "Highway." Here I found the governing board dwelling in a large hotel in a nearby town, and took up my residence again under the same roof with the dear

family whose home had been mine so many years. It was decided by the managing board that in this Central position they would build a great University, and the foundation was already being prepared when I reached there.

It would be impossible for any pen to describe the activities of establishing the Highway. We seemed constantly in a crowd of people who wanted to be set to work immediately, for we were constantly traveling from place to place, and tarried not more than two weeks at any one place throughout the Summer. For the panic had begun in earnest, and men were thrown out of employment in numbers that were appalling. Many of these of course had some savings from their years of labor in cities, and hundreds would band together, and send a delegation to the governing board of the Highway asking to be placed on land, and stating the amount of capital they could provide.

It seemed as though Babylon was casting out her inhabitants, and causing reform almost against the wishes of those who had been citizens in the city of confusion. I never inquired how the board secured the money to buy land for each new colony. I was sure they received it in the right way, and the work was so harmonious and interesting that our energies never flagged.

Mr. Craig who I learned had been receiving an immense salary from the captain of industry gave it up to take part in our work; and I was glad to be counted a friend by his kind wife, and three lovely daughters, who are all acceptable organizers in the work. Mr. Craig has such an ability in organizing the mob of men, gathered from every

industry under the sun, and setting them to work on the buildings and at farming that he could not be spared.

Mr. Somers has by common consent charge of all the monetary affairs, while Mr. Goodwin is a master hand at scattering harmony around him and is an instructive speaker. If any friction arises he is the one sent, and it disappears so quickly that it seems never to have existed.

All the women of the board, being mothers of families mostly grown up, can give their time to public work. They are usually on the reception committees, wherever they happen to be, and no timid soul ever fails to feel at home in their presence, for in their hearts is the law of kindness.

## LIFE OF THE COMMUNITY HOME

**A**S I came up the wide stairway, leading to the reception room of the Home which has ever since been to me a city of refuge, I was utterly weary in body and soul. I had been doing office work in one of our large cities, and it was, as all know, very confining; and added to this I had many domestic perplexities and responsibilities. A frail mother who needed a change of climate: a brother who had recently been thrown out of employment, and could find no other: a young sister, getting ready to be a business woman like myself, but who rebelled vigorously at the prospect, were my loved though trying perplexities.

Just the week before, I came home one evening to find our small world in an uproar. Brother George was pacing back and forth through our small apartment, like a caged animal. Lilly, my younger sister was weeping copiously in the little living room, and mother was putting a rather frugal supper on the table, but though she was quiet there were tears in her eyes. I kissed her on my way through the room, and having laid aside my wraps returned to Lilly. "Shame on you for making mother cry," I said, in an undertone. "You seem to think you are the only person on earth that has any trouble. Lave your eyes, and come out to supper, like a sensible girl;" I commanded in my

superior elder sisterly way. "Don't you know mother must not be worried?" Lilly got up slowly, for she was really a good sensible child, and I passed out to the kitchen to help mother. George came in at that moment, and took his place at the table, but there was none of his resolute expression left. I looked at him with a sinking heart. I knew the cause. For six weeks he had been looking for work, any kind of work a strong man could do. It was only another day of failure. I tried to speak cheerfully, but could not frame the words; and we took our places at table with heavy hearts. I knew what George was suffering. His little surplus was almost gone. With the help of his earning we had lived quite comfortably, but Winter was near, and employment would be scarcer than ever. Never in all my life, had I felt such a burden of discouragement. I felt if this state of affairs continued long, I should go mad. We began our meal in abject silence. Lilly came in at last and as she went to her place, she kissed us all in turn. "What's the matter Sis?" trying to speak cheerfully. "I have determined to run away," declared Lilly quietly. "Do you remember Ellen Manners who used to come home with me? About three months ago they moved to a Colony Home, whatever that is, and today I got a letter from her inviting me to visit her. I was crying because I could not go for want of money, but I can walk there. It is only two hundred miles." She finished with determination. Before mother could utter a remonstrance, George said, "We might make the trip together Sis: I am through looking for work in this town; I think I shall become a tramp." "You can go to the Home



with me," returned Lilly, beginning to smile, for she foresaw something suited to her tastes in such a journey. "I havn't been invited," returned George; "I might hang around though, and you could give me a handout."

Lilly darted from the table, but returned in a moment, waving the letter triumphantly over our heads, exclaiming; "Just think, you are wanted there, right now," and she read: "It has been decided to give citizenship in the colony to as many desirable young men as there are families; for there happens to be a scarcity of young people here, just now, so many having married and gone to a new colony. I don't know just the conditions by which they are received but they are coming every day and seem to be delighted to get here. They also want a number of young ladies, and if any of those that come have any one dependent on them, of course they can all come. I want you to come soon and pay me a long visit anyway." And you were crying like a baby with such a prospect ahead of you, I remarked in disgust, as I took the letter from my excited sister's hand, and after reading it, passed it to George. He read it, and passed it to mother. Mother put on her glasses and we sat in silence a few seconds. We were not smiling but the deep dejection passed from each face. There was a little rift in the black cloud that had hovered over us for weeks. Mother was the first to speak, and her voice had decision and hope in it. "Marian, you are the oldest, and most practical of my children. You have plenty of time after supper to get the night train to Hopeville. George and Lilly can see you off; and you can get back tomorrow night,

in time to go to work Monday. Eat a good supper now, and thank God for this hope. I was ready to sink, but the Lord knew all the time what was going to happen. God bless the kindness of that young heart, that remembered us." George drew a long deep sigh, and began to eat his neglected supper. "I've heard of this work," he said as he ate, "but supposed it cost a fortune to secure membership. If I could have that snug little insurance all in a lump we would go in like conquerors. I had even begun to think that it would have been better, like Billy Brown, to be all battered up and have an income; than to come home with all my members intact, and no possible way to get a livelihood. I'm glad I'm all here, and since my experience of the last few months, I am a reformer. The competitive system exists for the sole purpose of teaching chumps like myself, and a lot of others, to get busy, and knock the props from under it.

So it came about that on a Sunday morning in November of the year 19—? I entered the large reception hall of the dear community home that has ever since been my home, and looked around a beautiful room, filled with beautiful human beings all in white. A smiling mother came to me with extended hand, and a look of kindness that made her face seem to me as the face of an angel. "Welcome, tired child," she said as she took my hand in a firm clasp. "Is this heaven?" I asked, smiling a little. I could not then understand why I should receive such kindness from a stranger. "We try to build on the Law of heaven," she replied; leading me while we talked across the hall. We trust it will really be the ante-room to heavenly

peace in the life that now is and that which is to come. "This is my home for the present," ushering me into a beautiful apartment, "and you shall be my guest for the day. We are all greedy to entertain strangers. I am Mrs. Goodwin and you?" "My name is Marian Sharply," I replied, and by degrees I poured into the ears of this new found friend, the history I have already told the reader. "Is everyone received as I have been?" I asked. "Everyone," she replied, with happy unconcern. "We are always looking for the angel." I think I have come into an assembly of them," I replied, as I smiled in answer to her bright glance. "No," she answered more seriously, "you have simply found a company of men and women trying to apply Christ's law of love to everything we do. This is a much easier task than to apply it to our thoughts and words. Those who try to live the purely sane and scientific life required of a Christian have a great life work before them, even under the best conditions. Such conditions as exist here make it easier to be outwardly peaceful and harmonious, and in this way, may minister to our spiritual growth.

"As in the outside world we have here people in all degrees of spiritual growth, and those who seemingly have not yet begun to grow. This mode of life takes away incentive or rather temptation to crime—removes the stones of stumbling—makes straight paths for weak feet. For instance, jealousies and rivalries of all kinds are disappearing from among us; and when all human perversities are finally overcome, we have reason to believe that the Spirit of Truth will flow into all hearts, and

begin the work of transforming all souls into the same character of Christ." At this moment a maiden of about seventeen years came into the room, and the mother introduced me to Ruth, her oldest daughter. "Miss Sharply has just come," she said smiling upon the maiden. Ruth gave me her hand, with the same air of friendliness her mother had shown, and said, "you must never go away again Miss Sharply. We are very happy here, and have such lovely times." "She must return to L tonight," said the mother, "but later will come back with her mother and a brother and sister." "Let me show you to my room, and you can wash the dust of your journey away, and rest awhile if you like till dinner."

At dinner I met Mrs. Goodwin's family and her friend, Miss Browne, a young woman about my own age, in whom I was much interested. She greeted me with great kindness, and immediately asked if I were coming to live among them. "As soon as I can," I replied, "but I fear I must stay in the city a few weeks until my employer can fill my place. Mother will remain with me; but brother George and my sister will come right away, if I can make arrangements for them." "I will receive them into my household," returned Mrs. Goodwin kindly. "Mr. Goodwin is gone on business, but he will be satisfied with any arrangement I make. The young men, you know, have barracks to room in; but are billited to table of those who are sponsors for them, and are always welcome in our homes. The young women, on the contrary, come right into the home to reside. When your mother and you arrive, we will make her matron of the young ladies'

dormitory. We have needed a mother in that department a long time." When I went to the train Miss Browne, Ruth, and her little sister, Frances, went with me, and their friendliness made me loth to leave these new found friends. "Come back soon," Ruth called after me, and Frances waved as long as I could see her.

Mother, George, and Lilly were all at the home station, when I got there, and I rushed to them and kissed them in turn. Such good blessed news, I told them as we started home. George and Lilly shall go tomorrow, and will be in the home of Mr. Goodwin. Mother and I will follow as soon as Mr. Barnes can get another stenographer. I explained, as we walked to the street car line that took us to our home. So the the next day, before I went to work, I saw George and Lilly start cheerfully on the road that leads to the City of Hope; and then wended my way to Mr. Barnes' office. When he came in, sometime later, he looked preoccupied and discouraged; and I hesitated to notify him that I wished to terminate my term of service, until time to go out for lunch. When I did mention it to him, he gave a start and said, "Very well young lady, it will suit me exactly. A niece of mine needs the work, and I feel I ought to help her. So, as you are quitting of your own accord, no one has anything to complain of." He proceeded to write a check for the amount due me; and when I received it I was glad to know that my career as a business woman was at an end; and I was free from the Barnes Coal Company's dismal office. I hurried home after I cashed my check, and announced to mother that we would go the next day; then began



to prepare the furniture for shipping, for thoughtful Mrs. Goodwin had told me to bring everything I could, to make our apartments homelike.

Thus it came that mother and I followed the other members of our family very closely, and before the next Sunday appeared, we were as much at home as though we had been there five years, instead of five days. We did not live in the girl's dormitory. Because there was a son in the household, mother was given apartments among the families. Mother spent her time among the girls, and became a real mother to those who had none. My second Sunday in the home was a very satisfactory day, indeed. Brother George, Lilly and myself were already installed in the choir, and when we rose to sing I looked across the auditorium and saw mother smiling and happy sitting with Mrs. Goodwin. For myself, when the voices of all those young people rose in a song of joyful praise to God, it seemed that my soul floated up with it to the very gates of heaven. For the first time in my life I was free from a burden—a frightful, unnatural burden that seemed to become animate and constantly repeated the distressing questions—How will you buy coal for next Winter? How can you buy shoes next month? If you don't get a raise in wages how can you keep a home? and so on with constant repetition, I thanked God, as I sang for the lightness of heart I was beginning to feel, also, that my own immediate family were forever set free from the terrors of poverty; and with a grateful and receptive mind, prepared to listen to the speaker, who would be with us that one day. As I knew short hand, I was



prepared to report what we heard so the best thoughts could be used in our class rooms.

"The spiritual unseen universe existed before the visible," began the lecturer when he had been introduced, "and is as real and tangible as the world we see with our eyes. It is probable, therefore, that when we have attained true spirituality, we may be able to see spiritual forces with the same organs that can now discern only what we term the visible and material. In nature we see the glories of the rainbow, and have long been told it is the result of white light being separated into its elements; but now scientists are beginning to understand that those colors represent the different creative forces in nature, made visible under certain conditions. John in Revelation saw seven lamps of fire burning before the throne and informs us they were the seven Spirits of God. Zechariah saw seven lamps and was informed by the angel that they were the eyes of the Lord, which run to and fro through the earth. May we not believe without irreverence that we see evidence of the seven creative forces in the colors of the rainbow? We know that each color has its own rate of vibration and some cannot discern all the seven hues, perhaps because their eyes do not respond to that rate of vibration. There are we know thousands of hues in each of the colors and each of these hues correspond to the color produced by white heat of the elements. Thousands of these hues have been produced by the incandescence of metals and the corresponding one found in the rainbow.

"Is it not reasonable to believe that these forces, made visible in the rainbow, are in constant activity

producing each their proper element, and are spiritual? We are told that Elisha prayed to God that the young man, who waited upon him, might be encouraged by seeing the spiritual beings sent for their defense, when they were in peril from the Syrians. This prayer was answered, and the young man saw those who came to defend them. Elisha had seen those forces before. The poise of his mind could not be disturbed by the hosts, who came to take him prisoner, for he had an understanding of the mind of God, and that he had control of all the forces on earth, and heaven. Elisha knew also that there was no controversy between his soul and God, and that whatever he asked he would receive. So he could take any situation calmly. He had seen the forces of the spiritual world at work, and could not be moved by the childish erratic activities of the human race. It seems a grand and glorious possibility, the knowledge this promises humanity. Now, we know God's purpose to mankind by a study of the divine mind as unfolded in Scripture. It seems to us more desirable to see the actual spiritual forces at work for humanity than the condition we are in now, for we must walk by simply knowing what God wants us to do. However, we must not neglect any duty, vainly longing for any spiritual gifts, for our Master told us that to those who are obedient will be given greater work. If all you are able to do is to teach some small child, and start it aright in the path of life, you are doing as great a work as any can do. So while we can look forward to greater things we must not neglect the common duties by the faithful doing of which we will grow to still higher activi-

ties, for our Master informs us there are degrees in attainments in the realm of spirit.

"The spiritual world existed first, and was filled with beings having intelligence superior to the intelligence of man, before our world was brought into existence. It could not have been brought into being without the co-operation of those spiritual beings, who working under the law of divine mind, are helping in the upbuilding of the Christ character in men. That all spiritual beings are engaged in this work, and that it is their joy and delight to so work for man's creation, is shown by the message of that spiritual Prince who came to Daniel. He informed me and talked with me and said, "Fear not Daniel, thou art greatly beloved." He said also, that he stood to confirm, and strengthen Darius; and that Michael, the Prince of Israel, alone was assisting him in this work. Did not this imply, though it did not state implicitly, that other princes of the spiritual world were engaged in doing the same kind of work for other human beings? Does it not imply also that other nations and peoples have spiritual princes, who are interested in bringing them up to a higher plane? We think that it does imply all this, and also, that without this work by unseen beings no progress in creation could be possible to man. Paul asks: "What hast thou—of mental endowments of character—that thou hast not received?" Thus, "We are God's workmanship, created in Christ—through the spiritual activities we have just described—unto good works: which God has before ordained that we should do. That is we were created for the express purpose of taking up and carrying on the same

work, which we have learned the spiritual princes are doing for mankind; so that God might be glorified by the extension of the reign of law; and more and more members of the human family be benefited by coming, voluntarily under the rule of the Spirit.

Now, we have learned that God had created worlds before; and that he had the help of the Son's of God, the spiritual princes of the unseen universe, whose delight was to work for the sons of men. So the Lord God knew how to proceed to create a new world. He was Himself its law, its intelligence, and had within Himself the spiritual forces of which it should be formed. The Lord God knew also why he launched this new creation into being: knew before-hand every individual soul that would form a part of it: knew the kind of government to which this race of beings would attain, when they began to understand the character of God. Having this knowledge he could make no mistakes, and the revealings of his own existence, and his own character, were made in the right time. When the time was come for a fuller understanding of the divine character and purpose, Christ, who had attained to the same character as God, the Father, came to lead men to a higher plane of spiritual thought and consciousness; and prepare them for the Kingdom, or Reign of Spirit, for which the earthly system, for which all visible worlds were created. So all men who had ears to hear the call were commanded to go forward, and the incentive held out to them was a kingdom of life: a spiritual plane of thought where physical death would be overcome. The power by which they

should overcome sin or transgression of the spiritual law of life, was the thought of God. They were to study the divine character, as made known by the revealing of God's mind in the Scripture, until the consciousness of the animal thought should be displaced by the consciousness evolved by the divine thought. When men thus loved Christ the Spirit would abide in them to that degree in which Christ's words or thoughts abode in them and when this work is complete, "They shall ask and receive." The centuries passed: the race struggled and suffered, but God was always in that struggling mass carrying on the work of creation; and we may be sure that the spiritual princes, whose delight was with the sons of men, were active agents in bringing up the race from the depths of animalism into the glorious intelligence, the high moral estate of the Sons of God.

"This understanding of the work of spiritual princes for man's redemption from the animal plane of thought or intelligence, leads us to high grounds. We are beginning to see the land that was once far off, and to understand that we can attain to the character required for citizenship therein. But we want more light on spiritual law. How does God create the spirit of man within him? What emanations form the mind of Christ flowed out to heal and restore? We know it was the power of Spirit, but what medium is employed to conduct this power? For this and all knowledge of the mind and character of God we must consult the science of creation for this reveals the law by which Divine Mind does its work.

"God is Spirit, God is Love, were two utterances



of Christ. When he further told that the 'Spirit quickeneth,' and immediately added, 'The words I speak are spirit and life,' he introduced those who hear into the very mystery of God. Thought precedes the spoken word, and, therefore, the thought or intelligence of the Divine Mind is Life, because it is Spirit. It is the only power of the universe. 'I, the Lord fill heaven and earth' How Lord? Certainly by mind alone. The Divine Intelligence is everywhere present. There is no spot where the mind that is God is not present with all His faculties alert.

"Divine Mind fills all space and has all power over visible creation, for the Divine Mind created those visible things, and reserves the power to itself to reduce them again to their elemental forces. Is anything too hard for such a God? Our God can build up the spirit of man within him, by that law of Divine Mind by which He can induce his own thoughts, and therefore develop His own character, in the minds of His offspring. Without this power there could be no creation for God is creating men not inanimate objects. God is Love, and Love is the beneficent action of Divine Mind. Being Love God must bring into being lovable creatures, that He may love them; and no intelligent creature can be lovable, unless he can attain the same character as God, his Creator. So we read that God created man with the same faculties that he himself possessed, though yet in embryo, and then by this law of thought induction began to build up in him the same intelligence that resided in Divine Mind.

"There is nothing unnatural in the thought that man can become God-like. He was brought into be-



ing for that very purpose, and the powers to accomplish this lies within himself. When he wills to do right, God the Spirit is always there to strengthen him in that decision. When he thinks a right thought, the Spirit uses that thought and builds it into character. When he resists evil, Spirit strengthens his intelligence. When he chooses good, Spirit increases his power to communicate good to others; and so the work of regeneration proceeds according to the Law of Divine Mind, until the work is complete and the man becomes a son of God, because God is now in all his faculties.. It would be hard for us to believe that such a transformation could take place, for we have never seen the finished product, the full spiritual manhood. But our Master had attained to this high estate; and he said it was possible to all who took him for their leader, and followed the path of obedience by which he had overcome the world thought.

“Christ was the natural and logical product of this action of Divine Mind. He obeyed. He submitted. ‘Let not my will but the Law of Spirit be manifested in me,’ was his constant desire; and there being no obstruction to the Spirit of Life, he became a perfect conductor through whom the Love of God could flow to sick, and disordered humanity. He attained this high spiritual state because he loved humanity, and the intelligence of love enabled him to set his face as a flint in the path he had chosen, and thus prepare to receive power to bring men to God. The last act of abnegation, that of laying down his life, only led to his taking it up again on a higher plane, where he could say; ‘All power in heaven and on earth is given to me.’ Having at-

tained to one-ness with the Father, he had the spiritual riches and could bestow of his spirit on others. He could say 'Lo I send the promise of my Father; tarry ye until endured with power.' This power we know to be the Divine consciousness, the only power in the universe. After receiving this gift or faculty from the Divine Mind they could do the works of God. They had power over sin, sickness, and death, as Christ had. They went about doing the very works that Christ said were done by him because the Father, the Divine intelligence or character abode in him.

"There was nothing unnatural or mystical about the character of Christ. If after he had given up his own will and submitted to the will of the Father, he had not received power there would have been mystery about such a result; but his power over the minds and bodies of men was natural. He obtained it by following a well understood, well defined law of mind and when he healed disease he did it by communicating some of his own spiritual consciousness to the sick, or disordered mind. The cause of all sickness and death, is disorder, or deadness in the faculties. Christ could set those faculties right, by inducing part of his own life-giving consciousness in them. When the mind was set right the body immediately responded, for, 'It is the Spirit—the Divine consciousness that quickens.' It has all power in heaven and on earth. Throughout all the history of God's dealing with men there were instances of men attaining this power in a small measure.

"Moses was told to select seventy of the leading men in Israel for helpers. I said, Jehovah will come

down and take the Spirit that is upon thee and put it on them. Moses said later it was God's Spirit. So we are led to believe that God needs a human agent, specially prepared, through whom to reach the multitudes. Elijah and Elisha had some of the intelligence that love bestows, and each performed works by the same Spirit of power that was manifested in its fulness by our Master. We too can become workers together with God by bringing our every thought into the obedience that Christ rendered. Thought is the only power in the universe; and if we would have power to overcome evil, to help ourselves and others out of the wilderness into the promised land, we must develope within ourselves the right thinking of God. We must bring forth fruit with patience; and not expect to do great works for others when we have not subdued self. For the animal self thought must be overcome by constant effort until the Christ mind is formed in us. But this work requires time; and the Divine mind, who knows our limitations, gives us many things to help us through our time of discipline.

"This power of building up character in the minds of others by inducing the right thought in that mind is an attribute of Divine Mind; and is seemingly the greatest attribute for the creation of mind could not go forward without it, and that is the only creation our God is engaged in. And the fact that the created mind can be brought forward in character by receiving thought impressions from the Divine Mind proves that he has the same faculties as God; for we could not believe that God would attempt to convey his higher thought to a fish, or an animal. So man can also receive power to induce

his thought in other minds, and build them up in intelligence, in patience, in firmness, in generous thought, in peace, even in love—the highest attribute of mind. He can also restrain evil in the world around because of this power and hold it in abeyance until good is built up in its place. For the overcoming of death is a personal responsibility, and each one of us must reform our own minds, by the process described; and even before our own vineyard is perfect our thoughts must flow out to assist others, for are we not commanded to pray for all men, and what is prayer but a desire that the Divine Spirit should rule all souls. When we think thoughts of peace and good-will we pray and if we think the thoughts of good continuously, if we abide in those thoughts we will come at last into our rightful inheritance. We will receive power to communicate the good we receive to other minds, and thus become princes, having power with God and men.

“Now this, remember, is an attribute of Divine Mind, and God can no more refrain from sending out His word to bless and heal than the sun can refrain from shining; but as the mists and vapors of earth can intervene and hinder the sun from warming the earth with his rays, so the miasmatic vapors of the world thought intervenes between God and our souls; and the Word cannot do its beneficent work in healing human minds of the accumulated disorders, which are the result of centuries of wrong thinking. So the work of overcoming evil will be slow. Death is still in the world and will remain until every thought of every soul shall be in perfect harmony with the law of heaven, when God

will in reality come and dwell with men; and death shall be vanquished from the realm of mind.

"It behooves us therefore to make as careful mental preparation to work in God's vineyard, as the teacher is expected to make who instructs the young. If we have the love in our hearts that makes us willing to suffer, and to labor without hope of reward to bring other souls into the realm of Spirit, we know that God dwelleth in us; and there can be no uncertainty about the results. All of God's children are called to this warfare, and failure is impossible when God commands, for, unlike the commands of men, the Divine always carries with it the power to do. The truth that men were created to do this work, cast out evil, and heal the sick, was shown when Christ reproved His disciples for failure in one case by expressing displeasure with them and calling them faithless. The cause of their failure was within themselves. Some moral, or rather spiritual self deceit that had not been healed in themselves. When they later asked why they had failed, Christ pointed out that they were not enough in earnest; for earnestness would have led to serious preparation of soul—even to prayer and fasting. They had not enough love in their hearts.

"There is one class, and a very important one, in human society, that through the whole history of the race has obeyed this law of mind, though they did it unconsciously; and that class has had more to do with spiritual progress of mankind than any other. Some one has erroneously said that God could not be everywhere so he made good mothers. The fact that most of mothers, even in the primi-



tive races are good mothers, prove that God is everywhere; and the reason the mothers of the race have had the greater influence is, that they have the greater love. A really good and intelligent father loves his children, but men must be both good, and intelligent, before their love equals that of an ordinary mother. When the mothers of the race are fully equipped to wage this warfare scientifically, they will constitute an irresistible power to carry the race toward the spiritual and perfect state, which when attained will admit no retrograde action; for the world-consciousness will have given place to the Divine consciousness, and all the children of men shall be taught of God.

“Does all this sound very serious to you younger people; and do you think you would put off a study of the law of mind and delay obedience to it until you have enjoyed youth awhile? Remember you were created with faculties that make it possible for each and every soul to grow into the fulness of the Divine character and that only continuous growth brings happiness. What is known to scientists as ‘arrested development results in deformity of the organism.’ Surely arrested spiritual development as akin to suicide, for if we refuse to our soul its right to continuous progress decay of our faculties begins at once. There is no place to stand still in the path of life. We must make continued progress or suffer with resulting paralysis of soul. But why expect anything but increasing satisfaction and happiness in beginning and pursuing this work? It is done in the secrecy and silence of your own soul sanctuary, and a stranger meddleth not therewith. You were created for just this work, and



the resulting growth of your own soul, and, so it must be natural to you and therefore satisfactory.

"In Prophecy we are told that Christ was anointed with the oil of joy, above all other spiritual princes, and He was the Master workman. It is true that while on earth He suffered, and His teaching was rejected by His own people, but Christ had a special burden to bear for mankind. You may, and probably will have trials through life, for death is still in the world, but whatever your trials they will be easier to bear if you have been faithful to the law of Spirit. Such faithfulness will not hinder you from leading an active, healthy, human life. It will not lessen the love of family and friends, nor hinder the enjoyment of the pleasant companionships and activities of your daily existence. And there are various other reasons why each and every one of us should follow the path of the scientific use of his thought-force with zeal and energy: but the principal one is that the world is not yet brought into the Highway in which we find so much freedom and happiness; and if we should slacken up our activities to bring others into the spiritual freedom which belong to God's children our institutions might yet be overthrown. There is yet some opposition even in our own nation to the industrial system which when fully established will make it possible for God's will to be done in all the earth. Other nations as you know are not so blessed as ours, and we owe it to them to use our mental energy to overcome the world-thought under which they are yet in bondage, so they may also come into the light and liberty of the children of God.

"There is no doubt that what we now enjoy, was

made possible by the striving after good—by the self-denial by the struggle toward spiritual thought of God's children throughout all time, since Christ was on earth; and thus we are heirs to all the ages of effort to realize the entrance of the soul into the spiritual kingdom. For every time any soul prayed that the spiritual law should rule the earth so that God's will might be done, it brought so much nearer, the fulfilment of their prayers; and because they sought earnestly to have God's law established in their own hearts, it is possible for us in this age not only to understand the meaning of that kingdom more clearly, but to regulate all our worldly affairs by its law, so that our industrial activities do not hinder our moral advancement."

Much more the lecturer told us, and it was all new to me, but the latter part of his talk did not deal so much with our duties. I recorded it all and the real essence is in our textbooks.

As Miss Browne and I walked out of the auditorium, side by side, she took my free hand and said; "Would it not be fine to live up to all we have just heard?" "I am going to make a strong effort to do it," I returned, for I feel the incentive strong within me. When I consider what I have escaped, I would be a moral ingrate did I forget for one moment the millions all over the earth, not only under the bondage of pagan industrial institutions; but still in darkness about the true meanings of God's Kingdom, and the sane and satisfactory manner of setting it up. Miss Browne drew me along with her out through the reception hall, and down the broad steps, and we soon found ourselves walking arm in arm on the grounds. "You

are a rapid learner," she said as we walked slowly along. "To what branch of our activities do you feel the most leaning?" "I am so delighted with my freedom from worry, and in seeing mother, and my brother, and sister happy also; as well as being among so many good and unselfish people, that I can hardly tell. I am willing to do anything required for the general good." That is the right attitude of mind, but the labor of carrying on our household work does not require any special preparation. After the classes are once organized and in operation our domestic labors "flow along like a song," but there are other activities that have to do with our progress and the necessary preparation can be made while doing your portion of the physical labor. "I would like to be a kindergarten worker." I confessed. "All my life I have wanted to work for little children and I feel happier with them than anywhere else." "That ambition can easily be realized, and there is none greater than to lead children into the ways of scientific thinking while their minds are plastic. I also love that work, but had only a limited field in Mrs. Goodwin's home before this work began. I must confess though, I had such good material to work with that I cannot say I was successful: for it seems the children of that household are well-nigh perfect anyway, because of such good parents." "They are a lovely family," I returned with emotion. "Just think, only last Sunday I came here a stranger, and today, I feel that this is my home and am as safe and contented as though you were all my brothers and sisters." "Well, why not?" returned Miss Browne "for after all, relationship is

spiritual. Did not our Master say that whoever did the Will of God was his brother, and sister and mother? There are many who join us," she resumed, "who do not comprehend the Spirit of our Highway. They are led into it as a good investment, and its promise of a safe inheritance to their children. Some others come among us because they see an easy way to make a living, and the coming of such people, although we welcome them and hope great things for their children, can give no such pleasure, to those of us who understand, as does the coming of a family who have already the spiritual perceptions necessary to carry forward our work. These people are, as yet, somewhat in the majority; and though they are well ordered, and industrious, they could not carry forward such a work by themselves. Those children are however our hope; and it is to this work of leading these into a renewed and higher consciousness, that we must address ourselves. To stabilize our institutions we must bring the consciousness of our nation to a higher plane. In other words, if our right-thinking does not exceed the right-thinking of the race in the days of competitive industries, how shall we attain to that which will usher in the absolute and perfected rule of the heavens? For 'as man thinketh in his heart, so is he in character,' and in the government he upholds. No man is really a reformer, then, unless he begins at home and reforms himself. And the only ones that deserve the name, are those, who by study of the only book of real science extant—the revealed mind of God—have learned fully what God wants done on earth, the law by which it must be done; then go

to work and do it. For this reason our Master when He came to lay the foundation for the Reign of the heavens on earth, called upon individuals to reform their minds upon the law of that kingdom he came to establish. For he knew the nature of the kingdom he came to build; and how, through intervening generations those obedient to his call would grow towards the Divine character; and at the same time prepare the way for the visible and actual Reign of the spiritual world on our earth.

"Our new industrial condition is only love applied to the affairs of mankind. The reason no man who is in ignorance of the Mind of God cannot be a reformer, is because he would be all at sea. Our Maker knew from the beginning just what kind of government would minister to man's complete and perfect spiritual growth. And he knew the law by which to bring it about, and did not delay his work a moment." We had turned our steps toward the entrance while we were talking, and Miss Browne said after a moment's pause, as we began to ascend the stairs, "Come with me to dinner." "Thank you," I answered simply. "I have so much to be thankful for, so much to talk over at home, and so many new thoughts to think over and arrange in my memory, I feel oppressed." "Excuse me, I might know you would rather be at home. We will have opportunity for further talk I know, so good-bye, till the next time." When I arrived at our apartment, dinner was on the table and mother was in her place. After we were all seated, she rose and went around the table kissing each one as she passed, and again took her seat saying; "What shall we render unto the Lord for



all His goodness?" "I will praise Him while I have being." "How did you like the lecture Marian?" asked Lilly, as we began our dinner. "I believe I never heard anything in my life that sounded so practical;" I returned. "I was encouraged when he spoke of the work of mothers in the world," said our mother looking at us with affection in her glance. "It was a great talk, sure enough," said George. "I saw you taking notes, Marian, can I refresh my memory by their help?" "You may," I replied, and I am informed that this lecture will be printed at this colony for school room work. It is a master effort. "Suits me all right," returned George. "Appeals to a man's reason; and not to his emotions, like the old style of preaching. Points out a practical way to make the earth a safer and better place for humanity. I think I shall enjoy the church of the Highway in all its activities. You did a good deed, little sister, when you corresponded with that little Miss; for a most miserable family has been transformed in one short week, into a very happy and contented one." This was quite a long speech for George, and we all smiled our approval. "I'm going out with some young fellows to a town twenty miles away to do some propaganda work. They distribute literature and hold meetings to make this work known." "I am very glad," returned mother, "to see you become interested so soon. You are my good boy." He went away, and Lilly, after clearing the table flitted away to walk with Ellen on the grounds. Mother betook herself to her room for her Sunday sleep, and I was left to an afternoon of thought and study.



Later Mrs. Goodwin called to take mother to see the conservatory, and I was left in undisturbed peace until supper time; which brought mother and Lilly in again, and we lunched together; and talked over what we had seen in the past week that was new to us. There was music in the auditorium in the evening. We all went and listened with surprise for we did not know that such attention had been paid to the musical education of the residents of the Highway.

When we met in our little parlor the next morning, mother asked George how he had enjoyed his trip the day before. "Never enjoyed myself so well in my life," he returned with vim. "These fellows here, are the finest I ever met. Full of energy and life, yet you never hear an oath, or a word but what is clean and manly." "What do they talk about?" asked Lilly. "Well the most of their talk was about the new colony about twenty-five miles away whose foundations are already laid. The orchard has been out several years and is in a fine state. I begin work there tomorrow. I have learned that from the age of twenty, until a man is thirty two, he must work five hours each day at constructive labor, but all this time he has the last half of the day for study. If he decides to be a foreign missionary, and carry knowledge of the Highway to foreign lands, he can be set free from this labor after his twenty-fifth year; and is given an allowance by all the colonies, to support him, wherever he chooses to go. But he must not go alone. In every land where it has been possible there is a working model on a small scale of the

parent colony; and from this center of knowledge the work spreads.

"I must devote my forenoons to domestic labors," said Lilly, "but my afternoons shall be given to music." "What will you do in your spare time Marian?" "I am going to prepare for work among the children, under Miss Browne. It seems the most promising to me." "I am glad you have chosen that work, Marian, and I'm sure you will be successful at it," said mother with an approving look. "Well," announced George, "I am going to the swimming pool this morning, with one of the fellows, see you at the public breakfast room;" and he hurried away to keep his appointment. "I am going with Ellen this morning," said Lilly, getting up suddenly, "I had forgotten it. Won't you come too Marian?" "Not this morning, girly, I am going to the dining room with mother, as she has not yet been to the table assigned us. It is the third from Mrs. Goodwin's, next to south window. Mother and I will go early, so she can get accustomed to the crowd; we'll be waiting for you there. A few minutes later we left our apartment, and sauntered leisurly through the halls which were almost deserted; for the majority of people had gone to the swimming pools, and the others had not yet left their homes. No one was in the dining room when we arrived, and we found our table and sat down by it. Miss Browne came in a few minutes later; and hurried to us saying, "good morning, gentle people, I called at your door, and found you were out. The members of our visiting committee are going to L—today. If you know any fine families there who would make desirable citizens

in the Highway, and will give their address we will see if we can induce them to join us."

"There is Mr. Davis and his wife, and seven children. The parents are good honorable people, and their children are bright and lovable. They are very poor. I am sure they will be as glad to come as we were. He is just recovering from a long sick spell and I am afraid their savings are about gone." She took their address and went away; and mother caught my hand saying, "I am so thankful Marian, the day Lilly got the letter that brought us here; I had called on Mrs. Davis, and she told me how low their money was getting. I got back home to find George in despair. It was the darkest day of my life. I am ashamed, for I had not thought of them since."

The great doors between the kitchen and dining room were now thrown open, and the former presented a scene of orderly activity. Down the center of the room trooped the girls who were to carry the food to the tables; and each took up her basket from that table having the proper number on it for some tables have as few as six diners; and some as high as twelve. They were so well drilled that there was not the slightest confusion; and in a very few minutes the mothers of families, with their younger children, entered by other doors, and went quietly to their tables. There was the sounds of quiet conversation, and the pleasant tinkle of silver and crystal, as each mother or sister arranged the breakfast; and by the time these were all seated the men and boys swarmed in with a little more noise, it must be admitted, than the feminine part of the household had made. By the time the last

comers were seated, we were eating, for George arrived with the first masculine contingent. "It's this way," explained Lilly: "Breakfast is in the ovens the night before, and cold air is turned through them. In the morning an electric current is turned on, and breakfast is cooked without any one to watch it. At just the right minute, the class who dish up are at their post behind those tables, just a hundred of them. In twenty minutes the food is in the carriers, and you see how quickly it was placed on the tables." "I'm so glad we were poor," continued Lilly meditatively, "for had we been rich I fear we would not have known enough to come." She drew a sigh of satisfaction as she finished, and a smile went the circuit of the table at her quaint remark.

After breakfast, the men and boys went first, the mothers with their children retired, and the maidens who had brought the food in, cleared away the dishes, and took the baskets containing them into another room in the same orderly way. There they left the dishes, but the food basket was deposited on the tables in the kitchen. And as I went to work that same morning in the kitchen, I may just as well tell you all about the harmonious working of our domestic machinery. Of course under the old way of living, house work was a monotonous round of duties, often becoming drudgery if the health or spirits of the housewife was below normal; and among the majority of human beings these duties were added to the raising of a family. Under the conditions of those primitive times the general health was not so good as now; the mother and housewife was often a semi-invalid, and dragged a

tired body through an appalling variety of duties, that must be done each day. Wrecked nerves contributed to irritable tempers, and general wretchedness in the home; and hindered the growth of tender sympathy between the mother and children, even though the wretchedness did not drive the children into bad company and wrong doing. When a mother works so hard during the day to keep her family fed, clothed and clean, that she has no energy in the evening to talk cheerfully with them, and enter into their interests; something is sure to go wrong, and it is usually the children. As mothers live to enjoy and rear their offspring, it was an excess of cruelty to the mothers of the race to be placed in such hard circumstance. The world, which by the way promises more than it ever performs—had more attractions than the home and a hard working mother, and so weaned their children's regard from them. That is all changed now, of course, and the mothers in our institutions are the healthiest and happiest of our members; for they have at last come into their rightful inheritance, and no office is considered so essential to the progress of the race as the part performed by mothers. We all live, indeed, for the children, and find our own happiness and spiritual growth, and its result, glowing physical health in ministering to theirs.

The first day of active labor I went with my class to the kitchen as an apprentice. That day we washed the dishes used during the twenty four hours before for the entire population of the home. The dishes were already in a rack and we placed them in the huge vats, and turned a spray of sudsy



water on them, till they were perfectly clean, for this can be so manipulated that it reaches every dish. When the soapy water had done its work perfectly, we turned a spray of clear boiling water a proper length of time; and then we took them out and carried them to the dining tables. We did not work hurriedly—in fact there was time for song and some merry antics from Lilly and some other young girls—yet in three hours we had the shining dishes on the tables ready for the next meal, as highly polished as though done by hand. It would have taken at least five hundred women an hour each, to have done the same work in individual families, though perhaps twice that number were actually employed. There were ten of us, and so we each washed dishes for five hundred people in three hours; and enjoyed ourselves immensely, in the doing of it. Dinner was ready by the time we were through, and after dinner we had only to scrape the food from the dishes. Of this there was scarcely any and arrange them for next day. While this was being done, the silverware was being washed by the spraying apparatus in their own wire baskets and when these were placed on their respective tables, we were through until supper time. In the afternoon, both Lilly and I, went for awhile, into Miss Browne's department, and there were a number of beginners she gave us a little talk:

“To laugh at, deride, or repeat any instance of ignorance, in others before the young especially, is a grave offense in our society. Not so much that it harms the person committing it as the harm we do our own souls, and the outrage against the tender consciences of little children; who some-



times learns their first lessons in deceit from the lips of a careless, unthinking mother. All souls, no matter how lowly in mental attainments, are endowed with the same faculties; though inattention to God's law has hindered their harmonious development. They are all capable of growing into the high intelligence, and the lovable goodness, expressed in the character of Christ. For this reason, we must love them, and our friendship for them must be built on this very knowledge so it will be the right kind of friendship. Any insincerity, any mistaken ideas of our own superiority, and a condescending kindness—which is not kindness at all—will give offense, and we will have no power to help them. We must be honest with our own souls. No man is superior to another. He is simply further along on the road of life: he has more to be grateful for, not more to be proud of. Simplicity of soul is the highest spiritual attribute, and we must become as little children before we can enter Christ's Kingdom of love and intelligence. Let us be sincere, and if a controversy comes up—which we trust never will—between us and another soul, let us never think it all their fault. We might be more displeasing to our Judge because we are indifferent to another soul's spiritual progress, than the other soul would be for stealing or telling a lie; for our Maker holds us accountable according to our knowledge. When we come into an intelligent understanding of our own responsibility as workers in God's Kingdom, we will have very little censure for those who have not got as far along as we have, in the path of peace, for that is where all true knowledge leads." After this kindly little talk

each student went into that department she had chosen, and so our education in the Highway of Life was duly started.

On Tuesday morning the class I served with attended to the duties of grinding the flour, and baking the bread for the community. The vast grain-eries or storehouses are in the basement, and the grain is all perfectly cleaned when put in. The machinery for grinding was perfect, and there were no dangerous belts. When the proper chute was opened the grain flowed down into the mill, and after being ground, was emptied into the vats, where the bread was all worked and shaped by machinery. While the leavened bread was rising, we made buns for the children's lunches, and bread for invalids and the hospital, for a great many of our people eat only what used to be termed health bread. When the bread is raised, it moves forward by one mechanical device after another till it arrives at the slicing tables where enough is sliced for the next three meals by many long knives, worked by steel arms that never feel weariness; and thirty minutes suffice to slice the bread for those three meals. Our last act is to place the bread on plates for the table; and the bread for dinner and supper is stored away in a receptacle in each table. I must explain, though, that the bread we made on Tuesday was not eaten until the following day for we do not court dyspepsia in the Highway. Wednesday morning my class along with several others took their place in the kitchen to prepare the meals for the day. The vegetables, fish and meats had all been prepared by other classes and were on the tables. We placed them in the ovens, which are

large enough to cook dinner and supper together, and while they cooked we went into the large store-room, and arranged the fruit from the cold storage in baskets for the dinner tables. We also emptied the canned fruit for the supper tables from the twenty-five gallon jars in which it had been conserved, and it took four of them to supply the tables. Each jar is made of pure quartz, cast into the proper form, and the cover is of quartz; but each has an outside casing of metal and this metal case has fittings so they can be handled by the levers that are used for the work. Each one, when emptied, is cleaned by turning a hose on, and then upsetting the jar by the same lever. It is then moved by the machinery to its place to be refilled later. All the fruit used in the home, except that kept in cold storage, is put up in this room; which at the fruit season swarms with women and girls preparing fruit to fill the hundreds of twenty-five gallon jars which it takes to keep the community supplied for a year. This is the room also where the vegetables are made ready for the kitchen. It is provided with long troughs, into which water is turned. On Thursday afternoon we have a half holiday from studies, and the young people do the weekly house-cleaning in the public rooms and halls; and a grand time they have, though they must wear rain coats and rubbers, for water is used plentifully, and sometimes there is danger of drowning, so careless are the youngsters in handling the hose. The floors are afterwards polished by the use of electricity, and the Thursday afternoon house cleanings are considered by the younger grown-ups, as the pleasantest day of the week. I want to explain

that every day after dinner has been dished up, the water is turned on in the kitchen; and it is made clean for the next twenty-four hours, and all the rooms where food is handled is kept in the same condition. As for flies—well there is a legend that a fly did get in once, but did not live long thereafter.

On Friday our classes made the butter in our immense and beautiful dairy, and on Saturday we changed the table linen. On Saturday too, enough bread, butter, vegetables, and other food is prepared to last over Sunday; and so there is very little to do that day. When I think now of that first week of work in the community home, it seems to stand out in memory as the happiest week of my life. There were just one hundred women each week, to attend to the work of preparing food for five thousand people; and because of labor-saving appliances, and perfect organization, we did more work, and did it with more satisfaction, and with less effort, than a thousand women under the old plan would accomplish. And they would be busy all their waking hours; while we had our entire afternoons for study or for teaching, which was just as pleasant.

When we breakfasted in our own apartments on Sunday morning, we all agreed that no wealth could tempt us to live outside of the Highway; and after mother had expressed herself as being perfectly happy and contented, she ended with the Scriptural quotation: "This is the way; walk ye in it." "It's a fine large way all right," returned George. "Do you really believe Mother, that the Lord had this in His mind all through the ages and was working

to bring it about?" "Behold, I create new heavens and a new earth, saith the Lord," returned mother, promptly. "Before we were conscious of His existence; before we even had an existence, then, the Lord was planning good for us," said George meditatively. Mother nodded, without speaking; and I wanted to hear George go on, so I held my peace. "Well," he said at last with a look of decision on his face; "if that is the case its a pretty strong hint of what the Lord expects a man to do. For if a man expects to attain the God-like character, he must of necessity engage in the Christ-like activity; and work for the spiritual advancement of others. I think, mother, I will study the laws of the Highway and become a Missionary." Lilly clapped her hands, and mother and I expressed our satisfaction with his discussion. "Mr. Somers, the president of the managing board, has been telling me that he wishes to prepare a thousand men, at least, this year for foreign work; and I believe I would like the opportunity to found a new colony in some other country. I am going to begin study in earnest today under Mr. Aiken, who I believe is a reformed preacher. He claims to be, at least, and says he tried to teach people the way to heaven; and did not know that the Lord was calling upon men to establish on earth institutions founded upon the law that rules the heavens: So by making straight paths for the feet of the weak—which means us—we may make it easier for men to obey the Divine law and finally attain to the 'Christ-like mind character and heart.'

"Mr. Goodwin is also a reformed Judge. He says he grew weary of sitting in judgment on peo-



ple who were not so vicious as they were victimized by the preponderance of the world-thought of the whole human family: whose thought, from the cradle to the grave, is one vast mistake. Like the insane, the criminal of all degrees are in that mental condition because they cannot rise above the world-thought. They have no bars to put up to defend themselves; and the greed, the lust, the hate, the murder-thought of the whole human family flows in, and engulfs reason or hinders it's development. The antidote for this dire condition, is to learn what thoughts occupy the mind of God, and think those thoughts; but he says these people have no helper and when they hear the gospel, it is presented to them in such a vague and inscientific way, that they cannot realize that it is of any practical interest to them. They still have the problems of the everlasting now, which has to do with food, clothing, and shelter, or the universal synonym for these necessities, which is money.

"Mr. Goodwin says it has always been a question in his mind whether the founder of a vast fortune had not more hate against his fellows than the man who steals: for those who use the labor of their fellows returning them the least possible amount for their services, caring nothing for their material condition, does not love others in the least; and as he must have a well organized mind to succeed in business, he sins more against God's law, than the man of lesser abilities who does things not approved by his fellows. But the Highway will right these in a few short years," concluded George hopefully as we rose from the table.

The next morning I went into the clothing de-

partment to work, and helped to make boys' clothing. That was not of so much interest to me as the cooking, and we worked the forenoon of the six days of the week. The third week I spent in the laundry, and I enjoyed that very much for the use of machinery, so simplified all the different work there, that it was a real pleasure, and the ironing was a joy forever. The fourth week we spent in hospital work, although there were not many sick people; and we had lectures on the practical care of infants and small children, for we spent an hour each day in the nurseries.

This latter department interested me more than any other, for here were the future citizens of God's Kingdom in embryo; and as the helplessness, and innocence of babyhood is the most powerful of appeals to our sympathy, we were all alive in our interest in the precious mites of humanity we had the care of there. Of course the mothers had the actual care of the infants but it was our duty, as well as privilege, to relieve them an hour every forenoon. All the different rooms of the nursery were large and airy, and flooded with light. Each room had a caretaker over the little ones, usually an elderly lady who because of her love for children chose that work. Each room was surrounded by galleries where the mothers worked at the production of clothing, and so were near at hand to minister to their children. Those who could walk had a separate room, and there was no furniture with square corners to bruise, and no stoves to burn their tender flesh. Here they played, and slept when the time came, and the mothers of these were not always present; but were active in the domestic

duties of the home. In this room were a number of elderly women, who taught them little plays, and began to prepare them for the kindergarten.

That department took them in charge at three years, and after going through the different grades, they arrived at the age of five, ready for the school-room proper. Of course the three years in the kindergarten is three years of healthful body building play and exercise. After work hours each mother has the care of her own child, if she wishes, but they are so happily employed, and are taken into the grounds twice every day when the weather permits for an airing, that they never fret for change. At four years of age, when their table manners begin to conform to public opinion, they go to the tables in the public dining rooms; before that age their meals are served by classes, made up of the mothers, before the meal in the dining room. On those days when the families eat in their own apartments of course the children are taken home to dine. The older children go right from the dining room to their respective school-rooms, morning and noon, and are always with their parents in the evening: they never play about the public halls, and are always quiet when they pass through them at any time. The vast conservatory is their play ground in bad weather; and in fair weather the grounds resound with their hilarity, when the play hours arrives. The school-rooms are really in the auditorium, and the different grades are partitioned off by walls of very light composition board in sections, hinged together in such a way as to form a perfect screen. They are about ten feet high, and can be rolled back and made into an ornamental

alcove between the large windows, when this room is used in the evening for public meetings.

The children are provided with chairs, suited to their size, and tables instead of the usual desks. These tables are light, and fold together, and are easily disposed of when the room is needed in the evenings. Each one is large enough for six pupils. The children are not required to sit in one spot, like little effigies, but are privileged to move about if they do it quietly. There is a gallery around the auditorium, and if a child proves itself trustworthy they are allowed to take their books, and go there to study. If they fail to have their lessons at class time, they are denied the right for a few days, and two or three times usually makes them attentive to their studies.

The school rooms are very quiet, and if the teachers were not so busy hearing the classes, they would have plenty of time for meditation, for all these children wear shoes with fibre soles and heels and walk noiselessly. Every young woman in the home has turns at teaching, if they have sufficient education; and so, the fifth week I spent in the class room with the children of kindergarten age. Miss Browne had given me a few hints as to my duties, so I thought I was getting along nicely the first day till one little Miss said to me, with rather an injured air, "You never taught school before did you Miss Sharply?"

"No Edith," I replied, "Why do you ask?"

You never said, "God bless you," this morning, when you spoke to us," she said naively. Well I won't forget again, God bless you for reminding me; and every morning thereafter, when I was in

the class rooms of any grade, I said, "Good morning children, God bless you;" and the children joyously replied: "Good morning Miss Sharply, God bless you." I thought it a beautiful mode of salutation, and found it was used universally in the Homes of the Highway.

Some on the outside might think the children would make nuisance of themselves, by going into other people's homes, but such is not the case: Neither children or older people visit in the homes of their friends without an invitation, and though of course there are some calls made evenings; there is not so much of that form of social intercourse, for everyone sees, and speaks to many acquaintances in the course of work hours; and so we are mostly ready to spend our evenings in our own homes.

Three evenings each week we have music, and these concerts are attended by the young people from farm and town, for miles around, and some of those have developed into creditable performers on different instruments. In our conservatory of music, lessons are given free to all who come, and the opportunity to practice to those who have no instruments in their own homes. All these young people will in time become citizens in the Highway; and, indeed, they are doing that now as fast as they get married, as those without requisite capital to start farming need no urging to cast their lot with us.

The young people of the Home are organized to carry a knowledge of our methods, and the moral object to be attained in our institutions to outsiders. On Sundays, both young men and maidens, with a few older ones, make excursions, far afield in quest of localities that have never been visited before,



where our work and its aims are explained to them. As a result we have many desirable members added to us, who bring some means, and usually a bright family of children along with them. The young men from the colony are a jolly, wide-awake lot; and when they meet a farmer whom they know there is usually a lot of talk that could hardly be called scientific, but is exceedingly good-natured nonsense, about what they are missing, by not coming into the new system of living.

One Sunday on one of these excursions, Miss Browne, George, and I were in one of the cars; and we met a farmer and family on their way to church. George happened to know him, and called out, "Mr. Wilson, are you about ready for an unconditional surrender?"

"Not yet young man," returned the older one, in the same friendly spirit. "Crop prospects are too good this year, and I want to pay off that mortgage, before I give in. It's a point of honor with me. I won't be downed by this system."

"Too bad; too bad:" shouted George after him, and then he courteously placed an extra rug over our knees as it was getting cooler, and George is very solicitous about Miss Browne's comfort. I think I shall have her for a sister, and I am sure I could not be better suited if I searched the world for one.

Our society opens its hospitals for the sick, whether they have anything to pay or not, and all who are inmates have the advantage of the best of medical advice, and the best of care. We have many physicians who were successful in making fortunes in their practice, who, when they were ready to

retire came among us; and their lives are not very strenuous here, for there is very seldom any severe sickness among us, and contagious diseases are unknown among the children. Many claim that it is the total absence of hate in our Highway, and the actual development of kindness, and love among all the members. Certainly if a merry heart doeth good like a medicine," as the proverb declares, that accounts for our freedom from physical ills; for one never sees a sulky, sullen, or even melancholy face among us. Though the older people are quiet and serious enough, they are always cheerful and happy looking.

There was one dear woman from a distance in the hospital, whose life had been one of continual work, and I suppose worry, because of unremitting labor. She said to me one day after she began to recover; "I just lie here, and look about me at this bright room and the bright faces of every one who comes in and, thank God for the brightness. It seems like heaven to me for all my life I have been longing for brightness, for real life. When I was little my parents were poor, and we lived on a farm. My mother was not very strong or well, and the house we lived in was not finished. No matter how much we worked, it never looked right. It was dreary. Mother died when I was fifteen, and I did the best I could for the others younger than I, but our home was always dreary in looks. Young folks though will be happy in spite of every discouragement, and we were moderately happy. I was married at eighteen, and when John and I first went to house-keeping in the dingy farm house, we planned to remodel it the next year; but crops were poor for

a few years, and prices were low for years after that, and we had a large family of little ones, so the work required to make our home cheerful has never been done.

"Our oldest child is in college. We can't deny them their chance in the world, but it seems so hopeless. I must soon be going back to that dreary old house, and leave all this brightness." "Why don't you come and live among us and educate all your children in our college?" I asked. "Have you colleges, too," asked Mrs. Horton, with a look of interest I had never seen on her face before. "Yes indeed, and if your children are like you I know they will be very acceptable in our society."

"I am going right back home next week, and never give up till John sells the farm, and comes here to live. Just to think, I could have brightness around me all the rest of my life." Mrs. Horton improved rapidly after this conversation, that she was able to go home the next week; and just about a month later I was serving with the reception committee, when who should walk in but Mrs. Horton with her husband and six of their children. I greeted them warmly, for I loved the little patient mother; and was introduced to Mr. Horton who shook my hand vigorously; while he explained that, mother just pestered the life out of him, and he was compelled to give in in self defiance. And so when a buyer appeared he had sold out for five thousand; and here they were, with the exception of the one, in college, who would come later. While I shook hands with the youngsters, the mother informed me that John tried to bribe her by promising her a new home, having like so many, an indisposition to

change. "I knew we could never get so much brightness anywhere else, and I wouldn't give up," she said smilingly.

"You did right, Mr. Horton, to yield, and I trust you will never regret it." I took him to the room where the managing board did all the clerical work. Here I found Mr. Somers, and having introduced the new comer went back to the family.

"I am so glad you have come to stay I said to Mrs. Horton, and now, I will show you to an apartment which will be your home. It is already finished."

Just then Mrs. Gregory, who was also on the committee, returned to the hall; and I told her Mrs. Horton had been in the hospital the previous month, and has now returned with her family to stay.

"I remember Mrs. Gregory. She came into the ward several times when I was here."

"Are you that little thin woman that was sick so long? We were afraid you would not recover. You seemed so frail," and she shook hands again. God bless you, children, she said and went forward promptly, to meet a dejected looking man who had just come in.

I took the family to an apartment suited to their numbers; and the oldest girl went back with me to the hall to escort Papa, to their new home when he was through talking to Mr. Somers. He came out presently, and seemed thoroughly content by what had passed between them, and I promised to see that their supper was sent up to their rooms, for there was no vacant tables just then in the dining hall. So they went away, highly pleased with their reception in the home.

The next afternoon it was my pleasant duty to go with them to the reception that is held for all new comers. Mr. Somers, Mr. Goodwin, Mr. Aiken, and all the other of the twelve good men and true who were the founders, and were now the managing board of officers, were there with their wives, for on this day we had some notable visitors. To them I introduced Mrs. Horton, but found Mr. Horton had already met all the men.

It was my duty the next morning to go with the children and introduce them to their teachers, and Mrs. Horton accompanied me on the rounds. Then I must show her where the table had been placed for her family; and later took her to the board of directors of domestic work, and having introduced her to the woman presiding over this board, left her there.

You must not think that I spent all my hours at physical labor, for I did only three hours of real work every morning; and had time that I could have spent leisurely at home, had I wished to do so; but I was not much given to meditation, and preferred always to be on the move; for there was always something fresh and interesting to do for some one. I had studies every day, which occupied three hours in the afternoon. I was preparing for the same duties that Miss Browne performed, and she was my guide in all my studies.

"You see, Marian," she said to me one day, "the work just manages itself after the classes are once formed, and have learned the routine; and what we need more than anything else are teachers, and organizers. Mr. Somers, whom I consider a very far seeing man, is constantly bringing bright young



men and women into the society at his own expense, to provide for the rush that he says is coming; for it is plain that this movement is gathering momentum: and within the next few years there may be so many clamoring for organization into societies, that we cannot prepare organizers and teachers fast enough to set them in motion, according to our constitution. Workers will always be more plentiful than thinkers," she continued smiling, "and though they may not realize it, they need the thinkers as much as the thinkers need them.

Mr. Goodwin says, that when the first society was organized, he and a lot of other men of his age, imagined they were going right out and become gentleman farmers, having modern machinery of course; but the hand of God was in it in a way they had never dreamed; and it reached such proportions that their whole time is taken up directing others; and he says there will always be work for men having organizing ability. It is wonderful, she went on musingly, how different people are so differently gifted. Some have the ability of overseeing others, and can accomplish so much, though they are not organizers. Others are content to serve at any labor under the direction of some other mind.

Then she repeated Longfellow's "The Builders," and when she came to the lines

"Nothing useless is or low."

She repeated it, and said: "According to the old pagan way of life, if a man did hard and unpleasant manual labor, and worked for so many hours that all the natural ambition was reduced to zero,

his more fortunate neighbors who had time for culture and the refinements of life, looked upon him as beneath them; and though he might be superior in character to many of their associates they saw nothing in that character to esteem. Each generation grew up thinking less of the importance of character than the preceding one, until in the larger cities, character is just about forgotten, and men are judged entirely by the amount of their property. I have heard Mr. Goodwin, and Mr. Somers both say that the farmers have really kept alive our civilization; for among them men are respected on account of character and not solely for their holdings. The young hear even the poorest men spoken of with appreciation, because of their moral qualities. This has kept alive the idea that character is really of some importance, even in paganism. Of course we impress upon the young that the attainment of moral qualities, truth, kindness, and sincerity, is the only sure foundation for a successful human life."

One Sunday evening Mother and I were reading and talking by turns when Lilly came in breezily, saying, "I'm glad we are to go back to the kitchen tomorrow, Marian. I am also glad to get back to that delightful region myself." I returned, watching Lilly as she danced gracefully about.

Mother looked at us smiling, as she said: "Why girls, I did not know you were so fond of cooking."

"I always was fond of pic-nics, though," said Lilly, "and cooking here is one grand outing. I would rather cook than eat" she informed us, as she subsided into a huge chair with her book.

Mother smiled happily at me, for Lilly was quite a hearty child; and did so enjoy her meals.

George came in later, and gave an account of the trip he had made that day. After awhile we said good-night, and retired to our slumbers, with the cheerful confidence that tomorrow's activities would be as pleasant as each day of the preceding two months had been.

Besides the other departments in our college, we had a real art school, and as I had always longed for an opportunity to learn, "to daub colors on canvas" as George always called it, I was enrolled in this department. I was encouraged to do so by seeing so many examples by beginners in our art gallery, and in other public places, which were really wonderful, considering the few years it had existed, and the fact that the majority of the students did not belong to an artistic family; but were the children of artisans, farmers, and business people. I spoke to Mrs. Goodwin about it one day when we were looking at a painting that had been hung in the reception room.

"How is it," I asked, "these beginners do such good work?"

"Well you see their motive is good, is in fact altogether altruistic. The incentive of gain, never a very noble incentive for activity, is entirely absent. And you notice, too, that the largest pictures are in the public rooms. Of course, each artist does some work for their own homes, and no doubt they do it quite as well, though there the pictures are smaller. They are all ambitious to do good work for the public rooms, and they certainly have succeeded beyond all our expectations."

I had learned that most of the professors and teachers of art and music were those who had been retired from the institutions of learning they had previously served, to make way for younger men, who were supposed to be more up-to-date; and our board of managers had planned wisely when they undertook to secure such experienced teachers in the "Highway," for citizenship was a small return for the services of such a body of men. I have already spoken of the adoption, by the colony of children, and of widows with families; but I found that they had always followed the plan of adopting grandmothers. Any desirable young man or woman who has a dependent mother, or other elderly relative, is accepted as a matter of course; but if an elderly woman, who has no suitable home, or who is unhappily dependent, and has the right character, makes application for admittance she is received, and is adopted for a society grand-mother. Sometimes these are taken into homes, if a citizen finds them congenial, but they have apartments of their own; and there are no more beautiful rooms in our Home than the ones provided for the grandmothers. They knit, darn the dining room linens, water and tend the flowers of their own beautiful conservatory, and are often comforters in homes visited by death. Children are often taken to visit them as a reward for some act of self denial; and the young people treat them with great affection. How could a home get on without plenty of Grandmothers? These elderly women eat in their own dining room as a rule, but they are often the guests of some family, and are never left behind, if they care to go, when a pic-nic is arranged for the young

people and children. One of the outings that everybody enjoys is when we go to fish in the artificial lake that had been made in a small valley, a few miles from the home. It is only about three feet deep, and the bed is gravelled. The men and larger boys attire themselves for the sport, and wading in, catch them with dip nets. There are concrete walks, and seats, and delightful shade; and there are islands, which look very natural, covered with beautiful trees, and these are connected with the shore by rustic bridges. All the shore, the bridges, and the islands, are usually lined by those who fish with hook and line; and great is the excitement when one of these ardent sportsman, or woman, get a fish, which is very seldom. They are too well fed to be tempted to impale themselves on the cruel hooks, and prefer to be caught in the nets. Thursday afternoons is our outing day, but sometimes it is changed on account of the weather.

We always eat supper under the trees when we can, and wash our granite-ware dishes—a work in which all except the most dignified join—and leave our camp in perfect order for the next time. I will say that we usually have enough fish for the next day's dinner as a result, though this is not always the case.

Time passes, whether we are cheerful or doleful, and one Monday morning at breakfast, Lilly said retrospectively, "We have been in this blessed spot six months."

"Yes," returned Mother, "six happy months, and we trust there will be many more."

"Could we not be just as contented in some other assembly of the 'Highway?' inquired George.



"Well, we might, after we get used to it," assented Lilly, "but it don't seem that we could meet so many dear people anywhere else."

"I suppose we could, but it seems this Assembly of Zion is especially blessed in the character of its inhabitants," said Mother. "I have not heard or known of one unpleasant happening since we came."

"Things do happen sometimes though," remarked George smiling. "There was a boy, a very stubborn boy, in one of our colonies, who thought he could defy the community sense of what was proper for a boy to do. He was a big boy, and so strong that it took eight stout men to handle him with care; two holding firmly to each limb to prevent his struggling, carried him into a padded room, and left him bound to a couch, but when he was free in a few minutes he found the door securely locked. Books were there and papers, but it is not likely he looked into them for awhile. When the clock showed that dinner time had arrived, he looked longingly toward the door. Lo; a panel at the side was opened, and a tray was set on a convenient shelf. On the tray was a note, from one in authority, which said 'my dear Howard, the whole community regrets the little misunderstanding of our laws, which you showed this morning, when you refused to perform the usual, and pleasant duties of boys of your age. We feel that the contagion might spread to others, and instead of reign of law, we might have anarchy. So we will make your detention as easy as possible, but the only key to that door is obedience to lawful authority. Your mother knows all about this, and agrees that yours is a serious malady, and needs prompt and radical treatment. I will call at the

door this evening, and see if you have recovered enough to be set at liberty. The boys are going nutting tomorrow, and if you are well enough you might like to go with them.' A young fellow I know in that colony copied the note, and showed it to me. He thought it showed consummate diplomacy, because Howard is very fond of all sports. The writer of the note, a man of very fine mental attainments as well as a very kindly heart, went and talked with the culprit, and there was no more rebellion in that community. It was the unexpectedness of the remedy, perhaps, that made it so effectual. Howard's doting mother is a widow, and she would beg and plead for him to do right; but when he had men to deal with, who were not too refined to be natural, he yielded. Those men who acted so scientifically, were farmers and laborers, and it certainly takes the qualities they showed to deal with the stubborn and rebellious. The man of culture and refinement made the way easy for a repentant boy to take his place among his mates, and I understand that there never was a word uttered to remind him of his mistake. I had such an interest in its immediate success, that I want to remember all about it; for some occasion might come up when it could be repeated with great profit."

"I promised Miss Browne, my dear Alicia, I would record my impressions of life in the 'Highway,' in the order of their happening, but find it hard in this particular to keep my promise as so much is happening all the time. Some of these happenings impress me as being of more importance than the rest, that I am inclined to jumble them some in recording them.

"I have never told you about the baths, though I have enjoyed them so many weeks, and have been so improved in health that when I returned last week to L on an errand for the Home, the pastor of my old church, whom I know well, would have passed me on the street without knowing me, had I not spoken; and even then he would scarcely believe I was the same girl, as the pale thin one, he was acquainted with. As a result of that meeting, he and his entire family are now in our Home, for one loved daughter was seemingly a hopeless invalid, but she is already beginning to improve in our wonderful hospital.

"Of course we have all the baths known to man, but our medical experts have combined them with the use of the different colors of the spectrum, and at the same time use magnetism. Different combinations are used for different diseases, and it has been proved that a certain combination will tone up an anemic constitution, and build the patient up in flesh in a short time.

"One of our doctors has said that we can produce all climatic conditions in our hospitals. And all our members have the use of such highly developed sanitariums. No one waits until they are sick. We are indeed, a very healthy people.

"But invalids from the outside world come to us in great numbers, not only because we have the best hospitals, but partly for the reason that the charges are so very moderate. In this way our 'Highway' has become very popular, and many people of wealth have joined us after being restored to health, when they had given up hope.

"Those who come on account of our hospital

service, must consent to be instructed in the Truth upon which this way is founded; and, of course, no one is received into membership who will not consent to study all the known laws of mind, and pledge himself to make Christ's teaching the law of his life. No man is expected, or asked to profess anything, but all are affectionately urged to carry Christianity into every duty as well as every thought.

"All the forces of Nature ministers to the health of those who are obedient; for the race was brought into existence that they might become God-like. Nature, which is a manifestation of God's goodness, must therefore be the very best provision possible for their growth.

Some might object that we use material remedies, and do not depend enough on spiritual healing.

As we look upon Nature as a manifestation of spiritual forces, we regard magnetism, electricity, and the colors of the spectrum purely spiritual: and we are constantly holding before the mind of the patient the thoughts that are life.

Christ had the perfect mind of God, and so could supply, or at least was the medium through whom Spirit supplied, all that was lacking to bring a soul into a harmonious state, so that life could flow into it. No human has in this age attained to the mind of Christ; and it seems reasonable and right as one of our teachers pointed out, that all should grow into this knowledge together.

There will always be leaders, men and women who have attained to such spiritual harmony that their presence is peace. They are so sweetly sane that they spread law and order around them wher-

ever they happen to be. Such people are blessed in being a blessing to others; and many of our young people, seeing their beautiful lives, strive more seriously to attain to the same peaceful state. My own mother is a lovely example of a ripe Christian character; and since all the burdens of poverty has been removed, has attained such a state of health that she is really beautiful.

George sometimes tells her, she is growing more good-looking every day, and informs Lilly and I that she outshines us both. I am truly ashamed to insert personalities into what I wish to make a purely scientific article, but I hope to be pardoned. Most people are partial to their mother; and I have special reasons for rejoicing that my mother in her old age should be so healthy, and so happy, as a reward for the years of labor she endured without a murmur, while her children were small.

In my search after Truth, since entering the "Highway," I have listened to many of our gifted teachers; and I remember how surprised I was, when one of them told us that life is everywhere present, and everywhere acting upon and, within every mind that has the substance with which it can correspond.

If a man denies entrance to thoughts of goodwill, pity, forgiveness, unselfishness—every thought that brings a man nearer to the Christ character—he cannot escape death; for the mind that these thoughts build, when finished, is life.

Death is impossible to the organism that is perfected in the spiritual thought; and Paul tells us plainly that, "if we have the Spirit of Him that raised Christ from the dead, it will quicken our mortal bodies."



Christ himself said: "He that lives by understanding me, shall never die." We naturally conclude that no one has ever understood Christ fully, but that does not imply that none ever will; for Scripture testifies, over and over again, that the race will grow into such harmony with God that none shall need to tell his neighbor of God's law, for all shall know from the least to the greatest.

Surely death will then be overcome; and when one of God's children has finished their work here, and prepared for a higher activity, they will be taken into the spiritual plane of living as Enoch, Elijah, and Christ. For God is no respecter of persons, as His law is universal in its application, when we attain the proper character, we can with certainty look for the same reward. And when this time comes, we know that all tears will be wiped away, for there cannot, then be anything to cause tears; and God will truly be dwelling with mankind, because the thoughts in the Mind of God will be man's habitual consciousness.

To us on earth now, death may arrive before we have overcome; but when we have made a beginning in the spiritual way of thinking, we can lie down with the firm conviction that the grave cannot hold us long; and we will soon be permitted to take up our delightful task and bring it to a successful end. When I told these wonderful things to the family, Lilly, who is always exuberant, danced about and clapped her hands; but I noticed that she studied more earnestly than ever and became more thoughtful. I had not supposed that she ever thought of death, but she told me later, that the thought of dying terrorized her.

I had never thought of my own death, and it seems strange, but I had always resented death, because it seemed that it was an outrage against nature, and the Scripture teaches that it is; for Christ says it is the enemy that will be the last to be destroyed. So by extending the rule of Spirit in ourselves, and persuading others to submit their minds to the right-thinking of God, we are helping to roll the curse from earth, and lessening the empire of doubt and death.

When the whole human race realizes that to have life they must so order their thoughts that Spirit can build that thought substance into life, we will see wonderful things in this grand old planet; and so we must go on working harder than ever to bring all minds into the right attitude to God.

Miss Browne, and the earnest young women she is so carefully preparing for work among the young, are having real work on this line now; for our societies are beginning to take in all classes of people. Many of the children coming in now, are criminally inclined.

We deal with the girls, and the boys under six. Those past that age are in the charge of men.

Many of these children are so disordered, by the kind of thought that has become habitual to them, that we must work with them for months before we can have them at large among the children of better protected homes. We would as readily turn a victim of bubonic plague loose in our society as to permit one of these mentally diseased children to infect the others with diseased thought; for there is no infection so dangerous, and so rapid in its action, as the infection of debased world thought;

and we are all like parents who are alert to every malign influence that threatens the precious children of the "Highway."

So we keep them separated from the others, and work faithfully to eradicate all that is vicious, by instilling all that is good; and we find that the use of the baths, with all that accompanies them, has remarkable regenerating influence.

It is not to be disputed that a good bath has always possessed regenerating power. How many naughty little children are rendered docile by that means, and it is easily explained. Too much blood in certain parts of the brain causes perverse action: the bath, causing a change in circulation, relieves the sufferer. Why has there never been an effort to reform the criminally inclined by such a system of baths as we have? Well we are trying it now and results are very encouraging. It is not really natural for any human to be criminal; and it only needs energy and truth of the right kind, applied in the right way, to bring the criminal to reason, for that is what they lack.

Sometimes we find it necessary to separate children from their parents for a time; and as this is agreed upon beforehand none can complain.

Our societies will not permit parents to chastise their children in the old fashioned way, holding that for a parent or anyone else, to strike a child is sure evidence that the wrong doer has never learned self control, and so is not fit to govern others.

Some good mothers have insisted on their husbands coming into the "Highway," because the protector of their household had such a raspy temper

that life was almost unendurable. These men are not 'bad' in any sense, for they may be faithful in all the duties of supporting their children; but the world in its reaction upon them, causes this excessive fretfulness of spirit.

This state is not unusual, for many women and even children are 'touchy' and discordant, beyond belief; but men are the chief sufferers because on them devolves the task of supplying the necessities, and this usually calls for steady work or attention to business the year round.

The nerves of the human family even before the war was "all frazzled out," and it was a natural result of the stress and strain of existence.

Even school children would and did have nervous prostration, because of the excessive mental work necessary to keep up; and still our expansive educators kept adding to their labor. Why we cannot imagine, unless they persuaded themselves that the body social would be better off if a large percent could be sent to insane asylums every year.

Among us we have worked out a method which can never result in over-study, and yet those who can do the work with ease are permitted to go ahead at their own natural gait; while the slower ones are carefully trained in practical knowledge, and take an easy route to the same goal; for some children seem to develop slowly, and it takes longer for them to finish the course.

In the case of the morally disordered young we stay with them, always directing their play as well as their studies. We are constantly putting the right thought before them. We give them all the pleasure we possibly can, and point out to them

that without the right kind of thoughts they can never be happy, or make others so. The world-thought of the lowest type was held before them by their former associates, in vile or profane talk until their disordered mental habits were formed, so we go to work to undo their work in the only scientific way, and usually, it is done in about three months.

Naturally we win their affection by unfailing kindness, and the only discipline is to refuse permission to go on one of our very pleasant outings. Even a very perverse child is usually conquered by being deprived of this pleasure once. In those cases, where profanity is repeated by children in sleep, we give them the most up-to-date treatment for diseased nerves; and we believe that those who offend in their waking hours, are afflicted to some extent by diseased brain tissue.

We know that old and hardened offenders of this kind, find it hard, even with all the help the "Highway" can give, to reform themselves; and the reason must be that the very particles of their brain become disordered. It takes long and severe efforts in right-thinking, to restore them to the state they were in before they became transgressors.

Were it not for the all pervading Spirit of goodness, that never deserts while there is the smallest chance of lodgement in a mind, our work would be hopeless. We believe we are living in the last days of that time mentioned by Isaiah when he says: "Let the wicked (wrong-doing) forsake his way, and the wrong thinking man his thought; and let him return unto our God for he will abundantly pardon." And from the rapid changes for the



better, and the lessening of all crimes, we really feel hopeful that the time of Restitution is near; and that something grand and glorious beyond human conception, is ready for the race, when a few more decade has enabled all to travel further on the way of life.

I must tell in this little book about weddings in our colonies.

Young people who are to be married usually wait for the opening of some new home, in which they expect to take up a residence.

The day before the opening of the home, they invite their friends to our assembly room; and there in the presence of their own families, and their closest friends, the ceremony is performed. Sometimes wedding parties of different couples, are coming and going all day.

Frequently parents accompany a son or daughter to the new residence, and sometimes the young people stay on in the old home, and the parents are the ones who make the change.

The only social notice taken of the newly married ones is a reception held in the auditorium where the colony holds all its public gatherings, and here they receive congratulations, and bid good-bye to their acquaintances, as I must bid good-bye to the reader.

## FINANCING THE HIGHWAY

**A**S all know, the friction between the laboring people, and the employers, and controllers of the industries of all nations was becoming fiercer and deadlier before the war. Great hopes were inspired in the minds of many people that something would be done to insure more contentment among all classes, and there was much hopeful talk of a 'Reconstruction' of society that would change human conditions, and make a near-heaven of our earth.

When the laboring people, after the war, realized that the talk of reconstruction from the financiers and captains of industry meant a further increase of their own power over labor, their resentment and disgust was increased a thousand fold, and the efforts of each contestant to undo the other was renewed with great energy.

There were attempts to pass some very degenerate laws. Those who imagine wealth to be the most sacred thing on earth tried hard to turn back again to the middle ages; and if these moles of creation could have had their own way it would, no doubt, have shortly become treasonable for a laboring man to ask for either an increase of wages, or a decrease of hours of labor.

One state did create an industrial court, to which all laborers were to appeal for redress of grievances; but the laborer was very suspicious of the real pur-

pose of such a court, and we must admit that if the judges of an industrial court were in accord with employers the laboring people would receive scant sympathy.

Pharaoh's reply to the Hebrews when they begged for straw that they might complete the excessive labor demanded of them, springs so spontaneously to the lips of men when they have the upper hand in a controversy, that we can be reasonably sure it would not be a decade before the judges of industry would be repeating that ancient remark to men who can help to elect the chief ruler of their country.

The managers of the monied interests, and that part of the population who are at their beck and call, never can discern the difference between the men of three thousand years ago, and those of the present time. But a difference certainly exists, and therein lay danger to all the governments of earth, for repressive measures by those who held the whip-hand, and are determined that labor should be swept from the earth rather than permit them to claim a share in it, is the cause of all violence.

In some countries as we know labor took up the challenge, and the two opposing parties almost wiped each other from the earth ere the controversy was settled.

So the bolsheviki manufacturers, who would not hesitate at violence to maintain his privileges, would perhaps have goaded the restless wage earners into the foolishness of violence; but that was impossible in a country where so many in all classes sympathized with labor, but could not permit violence.

So the legislation that would have brought back the dark ages failed to materialize; and though labor

acted in a very unscientific way for awhile; and tried to force legislation in their favor by strikes and other frenzied methods, we struggled through that dark period with less violence than any other nation on earth.

For there is not the slightest doubt now in the mind of any thoughtful person that the "time of trouble" foretold in Scripture existed before and after the war. The war itself was the chief paroxysm, but it was not the only one.

If, as one writer asserted, that all the discord and all the terrible convulsions of nature came as a result of Spirit urging upon mortals its resisted claims, we surely can verify this from Scripture; for the Lord has always reminded the race that "Your own thoughts have brought all this evil upon you."

Since God is a moral governor, and cares for nothing but the spiritual growth of the race, there must of necessity be severe punishment for disobedience to law; and the punishment is none the less severe because it is the result of the transgressor's own act.

"Reform your thoughts by my law, and grow into the same character as I have," commands the Maker and sustainer of men.

"I'll think as I please, and have my own way or die," responds this wise and gifted human. "I'm a man and have personal rights, which I propose to assert. Your ways are out of date. This is the brain age and we are going to get somewhere. Depart from me. I will not consider your law, or the operation of your hands."

So the race kept right on, as one man, having its

own way, thinking its own thoughts, worshipping the work of its own hands, and landed finally in the dismal swamp of confusion, which they could have avoided if they had only been teachable.

But the threatened overthrow of civilization did not cause a moment's hesitation to those in the world who believe in force, and always want cannon turned loose on anyone who disagrees with them seriously.

The nations of the world went right on adding to their blood-guiltiness, with the firm conviction that God himself could find no fault with their methods, while all the time He was saying, "Make straight paths for the feet of the weak, lest they be turned out of the way." A command they could not hear on account of the reverberations of their own rabid speeches; for the so-called statesmen of earth were noted for their much speaking.

About this time there was such peculiar action of the human mind, that it led men into activities that would not appear erratic if it proceeded from the "Highway;" but did not seem to fit in with our government at that time, for it had always been unpopular for government to personally supervise the health of the citizen.

It seemed that during the years of the war such an increase of nervous energy flowed into human minds that inaction in certain lines was impossible; and the public was somewhat startled to find that Uncle Sam was looking after the health of babies; and at the same time teaching the farm wife, and other house wives how to can vegetables, and make over old clothing—in other words how to live on less and work harder to help supply the salary of the



hundreds of young women college graduates who romped over the country in automobiles.

It was simply mystifying that the human mind could think up the stunts that were to be dosed out to the benighted farmer and family, by these official reformers. They even planned a campaign to prove that the raising of geese was pleasant and profitable—very uplifting in fact—if it lowered the living cost to those who inhabited the cities; and felt a fear that if the farmer's family did not work a little harder they might be compelled to raise their own food.

I assert that this is not exaggeration. I read a long serious article on the way to increase productions on the farm, in a well known periodical; and if the farmer had worked twenty-four hours every day, and had ten times the salary this hot-house reformer received for his remarkable brainstorms, he would not have been able to erect the building's recommend. Added to this was a scheme for his social hours that would have left him no time for thought or reading. And the literature provided for the farmer was amazing. Now the farming population can buy books, and read them, as any citizen may do; but the periodicals printed expressly for the farmer, in those times, held before his mind constantly the necessity for feeding the calves good nourishing food, and I even read in one editorial that a calf has a right to be well-born.

You imagine that I am exaggerating, but I am simply stating facts; and the only way I can account for this almost universal imbecility, is that the human mind had dwelt so long on the plane of materiality, that reason was partially dethroned.

These same editors who were working overtime to persuade people to wade into a mental mud-hole and stay there, were always deploring the dispositions of young people to leave farm life for the cities, and pointed out to them why feeding calves was so healthful and soul-satisfying an occupation.

I happen to know of the unending drudgery of farm life, for a cousin who grew up with me was a farmer; and when his own children grew up he saw them leave for the city, because the everlasting chores on the farm never would stay done. But I started to describe the discord in our own highly favored lands, and the next class who lives to create discord is the lawyers.

Now a lawyer does not exist to make laws, or to enforce law, but to make a living out of the quarrels of a disordered society, and the more disordered the society the more lawyers it will sustain, and the better living they can make. It would seem then that lawyers would live to increase the discord in the world, and that is their only ambition, and delight. An everlasting row is what they desire, and as they are frequently sent to make laws by a foolish people; they can help the row along, and draw a good salary as an office holder at the same time. A peacemaker is hated by this class, and a law that does not produce plenty of law-breakers, does not please them in the least.

I could show you one provision in the constitution of a certain state that was placed there by lawyers, and for the express purpose of producing discord among neighbors. The words are so ambliguous that they are senseless, yet the population of a great state keep on fighting their neighbor over a

supposed law relating to bonding districts for school buildings when no law really exists, but just simply a trap to make fees for lawyers. There is no reason in common sense why a law should not be expressed in such plain language that a ten year old boy could tell just exactly what it meant; but this fraud goes on because the workers train their muscles instead of their minds, and are easily impressed by big words. If somebody talks to them in terms they cannot grasp, they imagine him to be very learned. I considered this class was the most dangerous in our nation; but under the new system they are disappearing rapidly. The workers of the world can see through their shams and the workers now make the laws.

The medical men were also engaged in having laws passed for their benefit, and it was always a law to increase their fees and prestige. Weighing of school children officially, and weekly examination of their physical conditions is some of the things that resulted from their political activity.

During the war the activity of the different charitable and benevolent societies helped to make war less hellish, and saved much suffering to the soldiers; but strange to say they imagined the public would keep right on giving to do this, that, or the other service, that the public is already prepared to do for its citizens when necessary. All these deluded people added to the confusion of our cities, imagining their work was essential throughout time. This was a very active minded class of people, but they had no regular orbit to rotate in under the old system; and so added to the general disorder. They were trouble makers without in-

tending to be so, and many a row they had over an office or position, when these became so scarce that some of them had to go back to work.

Beside these discord producers, I have mentioned were the political grafter—the corporation managers—insurance companies—the manufacturers of dishonest products to cheat the people—and the burden of humanity's transgression became so great that the whole head was sick and the whole heart faint.. There was no health in the body politic. It was covered with wounds, and bruises, and putrefying sores. It could never be healed, for this was Babylon, and Babylon's doom was at hand.

In the homes of the people there was discord. Divorce was increasing rapidly, crimes of all kinds were being doubled in number every year. Some of the most remarkable crimes, seemingly without motive, terrified all thoughtful people. We prayed for peace; but no peace came, until Spirit moved upon a man who really loved humanity; and who saw the only way of escape from the frightful state men had brought on by following their own thoughts. He was permitted to see the land that was once very far off, the "Highway of Life;" and other men who loved humanity understood the vision, and knew that the time of its fulfillment was at hand, because it was necessary to cure the ills of mankind.

How well it has done the work is patent to all observers. For the Lord hath founded Zion, and the poor of his people are flowing into it.

It was during this time of unrest and confusion when the laboring people were fighting against the continued supremacy of big business, that I heard

a lecture, radical but very reasonable, which showed the speaker to be free from hatred against any class of people. After his introduction and a few preliminary remarks, he told us "That kings throughout all time existed for the purpose of developing a spirit in the mass of the people which in time made kings impossible."

The more lamblike the common herd, the more aggressive the kings became; until a spirit of resentment sprang up in response to it, and the people began to demand that the king give up some of his usurpations. In the struggles that took place between the king and nobles, the people's interests were not considered, for the nobles wanted some power while the king preferred to have it all. Kings therefore existed to educate the people up to that point where they were no longer possible; and the kings of finance, and captains of big industries have the same part to perform in our modern society. We could get nowhere without them, and we have no cause for hate or censure to those who organized and controlled our unweildy, haphazard, frenzied monetary system. It would go to pieces of its own accord in time, for it defies the law of God in all its ways, and is so abnormal that even nature fights against it. When a body of men, seemingly, have one common ambition, and still are always endeavoring by underhanded methods to undo their fellows in the game of money-getting, we may be sure that they are out of harmony with nature.

The financiers of a few decades ago appeared to the admiring crowd as supermen; but the story of their every day acts in the financial world, as told by one of themselves, reveal them in about the



character we would expect a highwayman to show, if after being assisted by others to loot a bank, he saw a chance for a safe get-away that he might enjoy the spoils alone.

Some of those men whose every-day business was to fleece widows and orphans belonged to church; and we have the strange spectacle of a past master in legal robberies, praying in a company of bishops, that God's Kingdom might be set up on earth; who at that very time was engaged in wrecking a railroad and, incidentally shutting off the income of a number of helpless people.

That was certainly a strange time for a few decades that included the time of war. There were so many various insanities in the world that no one mind was capable of classifying them. Men went directly against the teaching of Christ, and then imagined they were enjoying his blessing, because of the size of their income. They seemed to think the amount of their revenue and the blessing of God was identical. Almost the entire civilized race was in great mental darkness. The laboring class imagined they could compel the corporations to give them what they demanded, and did not seem to realize that big business had reached its colossal proportions by good business methods and co-operation, and that if they would succeed in their efforts they must do the same. We had come to a time in human history when man was beginning to distrust himself, and many are beginning to look to that mind which is the cause of the visible creation, to see if He has given any definite direction that a reasoning man can safely follow.

Let us take the teaching of the Son of Man, and

see if it will lead us anywhere. "Thou shalt love thy neighbor as thyself." Any neighbor. Every neighbor. If we do this we are informed that we will be pleasing to God, even as Christ loved others and was pleasing to God. On our right, we will say, we have a rich neighbor who is never satisfied by getting. On the left we have a poor neighbor who never prospers, no matter how he works. The rich neighbor has lent the poor one money, and by taking too much interest and compounding it frequently, also compelling the poor one to turn over his crop as payment and only allowing him half price, he has reduced the poor man to beggary.

Now remember I must love both neighbors. Must I then be neutral? Not by any means. I must see justice done, and if the rich brother whose mind is so immature that he thinks he has a right to all that he has taken, objects, that is because of an undeveloped mind.

So with the people who do the work of the world. It is not Christ-like to endure the oppression of a selfish and disordered system, a moment longer than necessary to organize and walk out from under it. You can never outwit the masters of finance at their own game, for it can never be anything but heads I win tails you lose.

Mankind must start a new game of their own, and it wont be many decades before their play will be played out and be heard of no more. Of course these pampered children of fortune will object, when by doing your own work you incidentally stop the rewards of the people's industry from flowing into their coffers. They have been enjoying it so long they imagine it is theirs. But the people never made

any contract to support the wage system for the benefit of the few. What is more practical and encouraging, the Lord Jehovah never made any such arrangement. He tells us many things along this line which we should know, and among other things, he informs us: "That it is not of the Lord of all the people that they labor in the fire and weary themselves for vanity, for the earth shall be full of the knowledge of the glory—or beauty of character—of God as the waters cover the sea."

So the love of Christ can and must be the incentive to work, first to set our rich brothers free from a position that keeps him in spiritual blindness; and at the same time set our poor brothers free from his sordid conditions, and his incessant labor. His soul cannot attain to what is his inheritance under the benumbing effects of poverty. The resulting unsettled state of mind is inimical to mental and spiritual growth. If any think we can go ahead and correct everything that is out of joint in these days by political action, he is certainly a hopeful spirit. We have existed as a nation more than one hundred and forty years and things have been growing more discordant all the time. Politics is one everlasting row. As a trouble producer it is even more effective than the monetary system, for it includes that with all that makes for discord. We doubt if God could ever make the covenant of peace he has promised if we cannot establish an industrialism that will take the place of politics.

From the point of view of the spiritual world man has deliberately marred God's work. The princes of that world, in John's hearing called upon God to destroy those who destroyed the earth.

Isaiah also was told that the rebellious race had "broken the everlasting covenant" and as a result the earth was absolutely defiled. It is a strange and peculiar state of mind, when men who know not the hour of their death will set up their foolish childish thoughts in opposition to that being who made heaven and earth and builds up the spirit of man. But this sort of insanity is still common in the world, though it is slowly decreasing. Since we did not make the earth, or give life to anyone in it, let us be reasonable and acknowledge that the mind that sustains the universe knows how he wishes his creatures to manage their affairs. If we are teachable we will receive knowledge to build a lasting structure.

"Even before the world war I was almost weary of life. The different business interests in which I had a part, and which once had given me such keen pleasure in their supervision, had become an almost unbearable burden. I had no more interest in money making. But in spite of this my investments already made increased my holdings, during the war, and I found myself at its close with more than I had ever expected to own, and with a feeling of deep disgust for business and all things connected with it. From a puritan ancestry I had inherited an orderly mind, and I could not endure moral disorders."

"I decided early in life not to read the papers that make so much of the doing of a crazed humanity. I subscribed for those only that dealt with political, financial, or industrial matters; and in our home no scandal was ever discussed. As a matter of fact I was wrapped up in the robes of my egregious selfish-

ness; but my wife was always human, and the woes and sorrows of her fellow-women was always appealing to her sympathies. I had become tired of existence, and really longed to get away from life up to the memorable evening when we met in Judge Goodwin's parlor, and discussed the necessity for a new industrial system."

"The confusion and turmoil in the world had worked upon the nerves of a life-long friend, and caused him to commit suicide. This was startling to me, for the reason that I had sometimes thought of self-destruction. I was frightened to that extent that I began the study of all the problems that vexed the race; and of course I had made a study of the demands of working people. I could not understand in what way they could better themselves by purely political action; and often wondered why they did not band themselves together in societies to produce the necessities for themselves."

"I did not then have the understanding that this was not a purely economic question, but a spiritual one; or that before industrial action, there must come into men's hearts a new consciousness of brotherhood that will make of humanity a spiritual family living by one law and having one ambition—the building of God's Kingdom. It is certainly a law of mind, that if we ignore our brother's struggles, caring nothing for him as a man, we will be compelled to bear his soul burdens at times, and some have even found them unbearable. I am convinced that my friend who committed suicide from worry over the state of the world suffered just that. I am also convinced that my own mental stress was from the same course. Just as soon as



I began to help in building the "Highway," it all melted away."

It would certainly be absolute justice for the Lord our Maker to so punish us for our selfishness and obstinacy. Christ said that just before the coming of His Kingdom, men's hearts should fail them for fear of what was coming on the earth. From experience I can recommend to all men a remedy for souls that are tired and jaded by the consciousness of the world-thought, self-activities, and even bodily ailments. Go about the reconstruction of your consciousness scientifically. "Get you a new heart, and a new Spirit, by developing the mind that was in Christ within you." When you do this, you will find you belong in the "Highway," and there you will find peace in a harmonious activity that leaves nothing to be desired.

At sixty years of age I was tired of life; at eighty life holds more interest for me than it did at twenty. The reason is that a life given to self interests is necessarily a failure, while building the Kingdom of God on earth is scientific and satisfactory. This work of reconstructing human society is not a charitable work, but one of justice only. Even though we may use the wealth we have been in the habit of calling our own to forward it.

If the world's workers made leisure, culture, and wealth possible to the favored class, should not that class repay with zeal in providing a way of escape from drudgery to those who have willingly served for so many generations? Inventions of labor-saving devices has not conduced to the good of the laborer to any great extent, and yet, the inventors were mostly laborers. Moral sense is surely

dulled by the prosperity of the so-called ruling class, when they do not cheerfully acknowledge the debt, and begin to pay it in the only way possible.

If leisure is good, all should have some leisure. If the higher education conduces to enrichment of mind, let all share it; if banking and manufacturing are profitable, why should not all the people have a share in the profits? If the activities of producing food, clothing, and all other necessities of a civilized existence, are healthful for the young, why should not all the young of the land take part in them?

All these things can be accomplished in the "Highway," and its activities founded on universal good-will, are so harmonious that there is no sense of drudgery or overwork, though at times the work is very strenuous indeed.

As I have said, I was in an almost distracted state of mind. I had no more hope that political action would help the race to anything better; and I had no expectation that the church would lead into new conditions. I was hopeless, broken in mental and bodily health. I was almost an invalid, and in this state of mind I went to the home of Judge Goodwin to hear what he had to say about reforming social and industrial conditions. I really felt no interest before hand, in what he might say; but when his interpretation of what the Kingdom of Heaven really meant to man, was fully unfolded, I began to see a future for mankind that would cause them to forget all the unrequited labor, all the suffering, all the injustice they had suffered since time began. I had always been a successful money

getter, and my war-time profits had given me quite a few millions that I could never imagine my family or I would need. Before that first meeting had come to an end, I knew that I should use it to found a co-operative society, and had almost decided its exact location.

When I had once made a decision, inactive was impossible. So the work seemingly went forward of its own accord. From the very first day this work for others was a joy to my soul, and through the intervening years my interest in it has never flagged.

When an inventor wishes to secure a patent of his invention from government, he must provide a working model, and in our work to build up the "Highway." we must show its workings in a community where all would work according to the pattern.

The wealth I had gained during the war was more than any man has any right to, so the financing of the first colony was provided for. My wife was one with me in the work, and I gave each son a fortune larger than I had to begin business with. My sons were a disappointment to me, for the reason that they were rather frail of physique. I had affection for them, but I could easily believe that luxurious living, and lack of vigorous work would in time bring extinction to a family. My wife and I belonged to families that were vigorous of body. But mine were dutiful sons, and resigned all interests in the money I had accumulated, at my request.

Before the week was out, I had purchased a large

acreage of somewhat rough land, which I decided would produce fruits and vegetable food enough for the colony, when the stones were cleared and used in a building for the large family that would soon be gathered there. I secured the aid of the proper assistants, and soon had bought a cement factory, tents for the workers and machinery and food supplies. My plan was to get workers who wished to help in building up such a system, provide for them while the building, clearing and planting was being done; and as they were building and planting for themselves. I paid no wages, instead they were to have a life membership, and be cared for in sickness and in old age, without the payment of dues.

As soon as the food producing part of the work was sufficient, they were to have complete control of that department. The manufacturing would remain in my hands, until a time that the work had gained such headway that it would go on of its own momentum. I also retained the title to the land, and was to have one fifth of the finished products to help other colonies.

The title of the land would be held by me till the new system was so nearly established that no society could revert to the savagery of the competitive system.

Some of the workers were quite suspicious of my intentions at first, but I pointed out to them that I was under no obligations to treat them any more liberally than any other working man, and that I must do this to assure the success of the work. After I had met them all, and they had been assured that my sons would never inherit this property, they seemed satisfied. Of course all were not like this

but had instant comprehension. I was to provide storehouses, where they could purchase at a reasonable price what they could not produce. We decided that all clothing for the colony should be made in it.

I prepared to build a shoe factory, where the members of the colony could labor when the slack time in farming came, and to make provision so that each head of family could be assured of income enough to have the reasonable comforts of life. We mutually agreed that nine hundred dollars a year, besides the place to live and the produce of the farm would be equal to more than two thousand a year in a city. As I had recruited from those who knew nothing of high wages, they were the more reasonable. I pledged them that all the profits from every business should go to set up other colonies on the same plan; and finally they were perfectly satisfied, and went jubilantly to work.

My plans were well under way before the month was out, but I could not think of everything that would be needed in so short a time. When I related at the next meeting of the twelve in Mr. Goodwin's parlor what I had done there was much congratulation, and also help. As Mr. Aiken and I walked homeward together, he said to me: "I have been thinking of a fine plan to provide your colony with instructors of experience. In this age men and women are not kept in college much past middle life, I have a friend or two, people of fine attainments, mental and moral, who this year were set aside to make way for the younger race. The colleges for the children of the rich are conducted on different lines than this new work. Why can you



not give them opportunity to do the work for which they are so eminently fitted?"

I could, and I did, and soon we had a well endowed band of men and women who were an ornament to any society, and who have always been loyal to the "Highway." We paid no big salaries. That was not the purpose of our work, and I could not ask the workers to pay these first instructors. I made arrangements that they should receive so much per month besides a share in the colony itself. By this time we had a hospital, a resident physician, a dentist and an oculist.

As soon as the first building was completed and the work was well under way, my friend, Henry Barton, the captain of industry among the twelve, asked me if I could establish another co-operative community, as he had a sum of money on hand that was causing him loss of sleep.

"I certainly can" I replied, "for I am swamped with requests for membership in an already full institution. I will use it in your name, and you can hold the title through life, as I am doing to stabilize it. Not having children you can readily promise that they shall inherit it."

"I believe I would rather have the society hold it in trust," he returned, "if you don't take charge of it personally. I have all I can see to in the works."

So another settlement was begun in West Virginia. There was no lack of willing workers to carry it forward.

By this time we had a live paper, published in the first colony, and edited by the faculty. It had a large subscription list that was increasing rapidly,

such an interest was there all over the earth in this new sort of reform work.

Before the first year was out I was startled by the offer of funds for financing the building of the "Highway." That large class of people in the cities who receive salaries larger than needed for immediate use, in the past have nearly all, at times, made ventures into the stock markets and usually lost their holdings. The stock markets are a "heads I win, tails you lose" sort of game, and are not conducted according to the laws of business ethics. They are in fact gambling places as detrimental to a people as a lottery or the national game of baseball which has shown itself very base indeed as a destroyer of character. Those on the inside, in this game of the stock market, were merrily engaged in shoveling the savings of others into their own strong boxes. It was a merry-go-round sort of play to them, and they imagined it would last forever. There were constantly new victims, and they all seemed so willing to hand over their dollars to the gamblers. Those were crude times indeed, and are better forgotten; but if any curious person wishes to know about the way of deceit practiced let him read the tale of "Frenzied Finance" by one of them.

But I digress. When the world was informed of the actual beginning of the new system, and we could show them a working model, I was surprised by the generous offers of funds from this class of men who were coming to their senses. They offered to loan me the money on my personal note at reasonable rate of interest, and invariably expressed

a desire to come themselves into the work at some future time.

This was very encouraging and slightly perplexing; but the perplexity arose from the bigness of the work on hand. When I consulted the rest of the board they were delighted with the prospect. All being convinced that the work was really the work of God. It was but natural that men should "bring their silver and their gold into it." So we had another department added, and began to receive loans of various sizes to forward the work.

We soon realized that we must prepare an ever increasing band of organizers, for our own land as well as others. We were receiving constant appeals for helpers. So we decided to build a colony in the middle west, that would house the governing board, and our large numbers of assistants. Also to include a training college for organizers. That need was soon provided for, and we all became members of one household that was like a large and well equipped hotel, yet very home-like to us all.

Now the work is going on in all the nations of earth, and insanities and crime, which is also insanity, induced by the ways of Babylon, are disappearing like mists before the sun. In every nation there is still a skeleton of the old form of government, but it don't have much to do. Of course there is some business in all lands carried on in the old way, but it is growing less year by year.

Usually when a great manufacturer dies, his family betake themselves to the "Highway;" bringing their spoils with them, for life in the "Highway" is safe and happy, and all the crimes committed are on the outside of it. The courts are be-

ing disbanded for want of cases. The jails are empty; there is no unemployment. The nations are not buildings warships of any type; but there are many more ships on the sea than ever before. War madness is a thing of the past; and the erstwhile soldier is learning the delightful activities of the "Highway;" for the majority in every nation is now walking in the path of peace, and there will be no turning back.

The farmers are those who could and would hold out longer in their opposition to being absorbed by the "Highway;" but they have come in fast enough to provide the different colonies with land, without the necessities of purchasing it outright. When a farmer on a poor farm, who could just keep even from year to year, learned our methods he was very apt to be interested.

We had colonies already in working order, and we would exchange a membership therein where he would work less, and live better, besides having a small surplus for his farm. Having this acquired a number in one locality, we put men to work at them who had no capital but their labor; and soon another colony sprang up fully equipped.

It was our purpose to equalize conditions as much as possible, and to make up for any differences, we sometimes gave the colony with the poorer land a better factory. The surplus products of all the factories were distributed where needed through our store houses. The income from sale of these products was used to build and equip the new factories, as fast as community homes were formed.

I must explain that the colonies make nearly all the shoes used in the nation; and a large portion

of textile goods. We also make clothing in excess of what we need in every one of our homes. Numerous factories have been added to our list by competition. When a small factory owner learned that he could not keep afloat he naturally turned to us. We took him in, and invariably made him manager; and never found it necessary to be niggardly. The understanding in each case being that his children should be full working members.

In this way we got many thousands of capital, and many efficient workers; and I never knew a case that caused discord—so greatly grew the work of God and prospered. We cultivate the good-will of all classes, especially of the farmers, and though many of them still hold aloof, we are sure of them in the end. The young people are as eager to join us, as we are to have them become members.

This is only a question of time and we can wait. All the strain and stress is gone from the human mind. There is no more discord between parents and children in the "Highway." There is none between man and man for the cause of discord was the world consciousness, and the unnatural and cruel suspense. That animal consciousness has been cast out by the consciousness of the spiritual thought. It can never return for the very law of our societies is against it. Humanity is free from bondage and fear. The natural sorrow caused by death will ere long be overcome for such is the promise of our leader.

We never neglected our privileges as citizens, but always voted for the man for executive we knew was most friendly toward us. But long ago opposition ceased because it was futile. The present



executive is our own choice, but there will not be many more elected on the old constitution. In some of the states the government has been displaced by the "Highway." There is no need for the hundreds of law makers, lawyers and officials that once had charge of public affairs, and passed a lot of laws to be repealed at the next sitting of the legislative body to prove to their constituents that their services could not be dispensed with.

Now every community governs itself, and disciplines any refractory member, not waiting for them to become criminals. We have in certain states no tax to pay to keep up the official class. When the roads need repair we go out and mend them: usually having the help of the farmers.

We, the people in the "Highway" have a rather large national debt to wipe out yet, the government bonds being held by a number of astute gentlemen who traded for them when they saw that the "Highway" was under-mining their holdings. On these we are paying big interest, but it won't be for long. Some of these men have offspring already in the "Highway," and are pledged to hand over the securities as soon as inherited. Others have no offspring, and so when they die their estate will revert to the government. By that time we will be in a position to wipe out all debts and there never will be any more.

As the great corporations grew to their greatness by degrees, so we are dismantling them gradually in our progress. They were necessary in their day as object lessons for the people to study. They served for a time, and now being replaced by something infinitely better, they can be dispensed with.

## A NEW REFORMATION

**I**N the war, a new malady appeared for the first time in human history, known as shell-shock. It was caused by the awful strain of trench life, the terrific explosions and the frightfulness of modern warfare. In many cases the patient received no physical injury, the effect being purely mental. Sometimes there is continued stupor; the soldier in such case seeming to go again through the experiences that brought on the stupor. This was shown by their terrified expression; sometimes even leaping from their beds and crying out in fear; and covered with profuse perspiration from the dream of terror which caused them to think they were being pursued by the enemy. Blindness, and deafness, together with cramps, paralysis, contraction of muscles, tremors of the entire body, headache, insomnia, and a long train of purely mental symptoms: imagining they were blind, insane or going insane, together with a host of other hallucinations.

When shell-shock first began to affect the soldiers, physicians concluded it was caused by lesions and rupture of the nerve tissue; but study of the cases, and experiments in treatment, finally lead to the conclusion that the injury was mental and they found that though sleep and rest conduced to recovery, yet the real remedy for these unhappy states was mental. In other words they practiced mind

healing. But I will quote the words of an expert writer on the subject:

"An idea, an image, a thought held in mind, can instantly make a man strong or weak, according to the nature of that idea, image, or thought. Human beings have dropped dead from reading a telegram. Hazing in colleges has sometimes turned into tragedies, from the fear aroused in the mind of the victim."

"Strong emotions of fear, hate, anger, or grief will sometimes throw people who are acted on by them into fevers, or other manifestations of physical disorders. Nursing infants have died because their mothers have been the victims of jealousy or anger."

"If modern psychology has proved anything," says the writer, "it has proved the influence of the mind over the body. It has shown us of late years hysteria, psychasthemia, and neurasthemia are due to fears and emotions in the mind, though they may never appear on the surface in any form but the diseases mentioned. They exist in the mind only; yet this disordered mentality affects the physical health."

Dr. Lannon has shown us in his valuable book, "Bodily changes in pain, hunger, fear and rage," to what extent the emotions affect the body, so that one might say there was no limit to this influence for evil and perhaps for good."

"Hypnotism as a curative agent in mental disorders had before been shown to be of great importance, and it was now applied to the sufferer from shell-shock with very satisfactory results."

"The patient is seated," continues the writer, "in a chair, and is brought by the operator into a slight

degree of hypnosis in the ordinary way. He is told to fix in his mind the thought that he can, and will be cured; and hold that in mind. He is told that he is not insane, that his sight and hearing will become normal, that all physical disorders will disappear and he will be fully healed."

"In some cases one treatment is enough, while others require more. In nearly all cases great improvement, if not complete cure, usually follows."

"Sympathy, understanding, and hope, may be said to be the three graces required of the attendant in cases of shell-shock."

All this sounds as though the human race would finally be led to see plainly that every physical manifestation of disease has a moral or spiritual cause, and that the remedy must therefore be moral and spiritual. When the Lord God told mankind in many ways that their own disordered thought was the cause of sickness, famine, pestilence, disorder of every kind, even of death, he certainly knew what he was talking about. Having created the spirit, or mind of man within him he knew that kind of thought which would conduce to peace, health and growth, of the soul faculties. He reiterated and reiterated that man's only hope was in turning his thought into harmony with God's thought, so that life might continuously and harmoniously flow into his soul.

When Christ laid his hands on the sick and healed their physical ills, He enlightened them as to the cause of disease. "Sin no more lest worse things come upon thee," was His kindly advice. God Himself could not heal a creature who would not turn from evil, and we may say to make the truth appear

stronger that God could not hinder one from being healed who was determined to order their thoughts aright.

The fact is that all outward and visible diseases, whether individual or national, are evidences of soul maladies, brought on by man declining to come up out of the miasmatic swamps of the world-thought and walk on the spiritual plane which alone is manhood.

Being created for the very purpose of becoming God-like—of growing into the same character as that of Christ, thinking the same thoughts—how can man escape the multitudinous ills that finally end in physical extinction? How can man escape being an animal if he remains on the animal plane of thought? There is no neutral ground. Either go forward or suffer. God would be a very poor moral governor if after announcing the law by which the universe was governed he should remit the penalty attached to disobedience. God forgives sin—when the sin is given up and the thought—the animal thought that led to it, is overcome by the building up in the mind of God's kind of thought. And this is the only way by which man can overcome the forces of evil. When Christ healed disease of mind or body He first cast out the strong man of the death-dealing world-thought. He did that by the mighty power of his own perfect mind. Mind, which is perfected thought force, created man; and can restore the faculties of the soul to harmony, when it has brought itself to the verge of mental and moral ruin by its wrong thinking. When the world-thought is cast out, the eternal Spirit of God—that is everywhere present and constantly reasoning with



man to give up evil and seek good—flows in and brings harmony to mind and body. And when Christ reproved His followers, calling them, “faithless,” because they failed to heal a demented boy, he showed plainly that the power to do such works was inherent in man and they needed only to earnestly cultivate this power in accordance with God’s law of mind.

Hate, anger, and impure thoughts are hindrance to any work of God. The only state that would enable anyone to be a conductor of God’s love to others is that of universal love and good-will. “If ye love all others ye shall have whatever ye ask” is a scientific statement. To love, we need sympathy with man’s needs, understanding of God’s character and purpose, and hope, without which the race will see no good. The spirit of power, love, and a sound mind, which Paul declares was received by the followers of Christ, is ever ready to act upon men or through them. What a strange thing it is that humanity by their hate and selfishness can hinder the creative Spirit from doing the work that he delights in. Christ said it is the Spirit that quickeneth, the flesh profiteth nothing. If he had said you are healed only by the Divine Mind acting on your mind and setting you free from evil he would have meant the same thing.

The evil thoughts in the hearts of men causes sickness. The only relief from sickness is the action of Divine Mind, but men are often recovered from disease of body and mind by ministrations of a physician who does not believe that mind has any influence over the body. If we understand that this power of overcoming evil is inherent in all minds,

whether they understand or not, the action takes place. The use of means is not unscientific to the natural plane of thought. God put the qualities in each herb of the field. Food sustains the animal organism as long as the Mind of God desires it to do so. It is lawful to use every means in our power to better the physical condition, but we should never lose sight of the truth that the mind needs the knowledge of God to reach perfection, and we are here for that very purpose.

From reading of the work for good done by those who ministered to the sufferers from shell-shock and of work for the insane, led a number of the good men who walked in the "Highway" to conclude that the same law of Divine Mind would apply to moral perverts, and that large class of people, who, while not criminal in the eyes of the law, are so criminally irritable that their families have much to endure.

The cause of all insanity, they reasoned, is the world-thought. Now the insane are not greater offenders and therefore punished more. They are victims of forces they do not understand. To be sure they have ignored the call of Spirit to strive to attain to the higher plane of thought, and the world has reacted on them in such a way they became helpless mentally. These earnest men reasoned that Christ had commissioned every man that could understand the call to wage this holy warfare; first for himself, and then for others, and urged by their intense sympathy for others in all stages of spiritual sickness, they prepared themselves carefully for the work. The human race presents every phase and degree of moral turpitude and mental unsoundness. No man needs to be told he is a transgressor, the

unrest of the soul informs each one how far he is from harmony with the Divine Mind. If there were those who committed no perverted thought yet failed to love all humanity as God loves humanity that man would still be a transgressor of divine law; for unto this high estate is man called. Any lesser attainment than the perfect mind of Christ is degeneracy.

At first we sought none of this unfortunate class for membership, as we felt we must have a large membership of well ordered characters before we brought in any erratic ones; but the time arrived when there were so many men of good mental attainments and high character who felt an earnest desire to help the helpless ones, that the work could not be longer delayed.

Each worker chose his own subject; some one he had known before he came into the "Highway" or of whose unhappy disposition he had heard through others. Each was careful to choose some one for whom he had intense sympathy, and so the work began. The subjects of these experiments understood the object in view, and of course gave their hearty assent, for they desired to fit themselves for citizenship in the "Highway." Of course this work was carried on under the most favorable conditions, and every means was used to bring them up the highest physical condition. They had light work for a few hours each day; but the object of their healing was not lost sight of. They had the use of all the different kinds of baths; the use of the new Light treatment that has been brought to perfection in the "Highway," and of music. Music as a means of harmonizing disordered nerves was used in very early times; and the Scripture relates how the

shepherd-warrior, David, played on his harp before king Saul for that purpose, but not with satisfactory results. On another occasion when an idolatrous king of Israel called on Elisha to help him out of a dilemma, the prophet sarcastically told him to get him to the prophets of his idolatrous father and mother; adding other remarks which showed him to be very discordant indeed. He was finally persuaded, however, to seek help from Divine Mind and called for a musician. "And it came to pass when the minstrel played, the hand of the Lord came upon Elisha." He had been so out of harmony with this idol serving king of Israel that he could receive no message from the Mind that is harmony, until his faculties were soothed by music; when he told the assembled kings how God would deliver them by sending a supply of water.

In our modern time music was again being used for the treatment of physical and nervous diseases and of insanity. In our "Highway" these remedial agents were already brought to that stage that nothing more seemed needed to make them perfect and so those who thus consecrated themselves to develop their God-given faculty of healing had the use of all these things to help forward the work.

Christ said if his followers would abide in his thought by loving all others continuously they might have whatever they should ask for. Now if any human being had ever loved as Christ loved in the intervening centuries since Christ was here, they would have done the same works. Good mothers, it is true, and good women generally, who pray for the restoration to sanity of some loved one, morally blind, have seen them restored to reason, times with-

out number. But the Christian church has not given much time or thought to any particular case of one mentally or morally perverted. Indeed the world is just waking up to the knowledge that insanity is an evidence of retarded spiritual development, and the means used for healing must be to awaken the spiritual faculties.

As I have said every curative agent known to man-kind was made use of in this work, but the man's mind was the channel through which the stream of life must flow and so these new disciples of Christ began their work by impressing on their patients that the consciousness built up by the world-thought caused discord in their lives, and in their faculties. That the consciousness that is normal to man, which brings health to the body, peace and vigor to the intellect, is the consciousness built up by the thought of Divine Mind. That to have this energy flow to us continuously we must think the thoughts that are normal to the mind of Christ. Now we know what His thoughts were occupied with, and that He loved all men, because He knew they had within them the faculties that, in due time, would develop into the spiritual character. This is the reason we are commanded to love all mankind, and this love is manifested in an ardent desire to see the human family make spiritual growth. If men acted according to the mind of Spirit, all would be lovable; but we must love them in any and every stage. They were taught that good alone is natural and scientific; that wrong doing of any kind was abnormal, and this was shown by the fact that an evil life never leads to anything good or great. Evil habits never conduce to health, happiness, or long



life, and is always destructive. Good thoughts and conduct alone are constructive. That this is true has been conclusively proved by the work of building up the "Highway." No one could deny the motive of the builders, and the good health and happiness of all the population prove that the cultivation of love and good-will toward all others have an immediate effect for the betterment of those who so order their thoughts.

Our nervous patients are taught that the thoughts they entertain decide their physical and mental health, as well as their moral status. They are carefully instructed in the sciences, good literature is brought to their knowledge; and under the leadership of their tutors they begin to see the beauty and order of God's creation; and to desire that beauty and order in their own lives.

While they thus exercised, reason and willed to become better men, the Spirit of eternal good built up the spirit within them of their own improved thoughts. So does God, the Spirit, create the spirit of man within him. Thus their restoration to mental health and happiness was brought about naturally, for health and happiness are natural to Spirit. All man's woes and sickness result from debased thinking. Keeping the mind constantly employed with material things is in itself degeneracy. Reason alone would teach us this if we allowed reason to guide us, for true reason is the voice of God in the soul. The gratitude of these men for being restored to a peaceful, harmonious state led many of them to begin the same kind of work for others.

This work of inducing a new consciousness in disordered minds, is now being applied successfully in

the cure of the insane. All the other means of cure are used in connection with their healing also, but the work the healers must do here, where words are of no avail, is to induce their own state of consciousness in the mind of the patient, and hold it there while it does its healing work. We have now learned that this is a law of Divine Mind and that Christ did His works by this law. We have learned that throughout all time, when any man influenced another man it was by this law of thought transference, whether the result was good or bad. The teacher in turning others to right-thinking actually induces his own consciousness on the learner and this right consciousness drives out the discordant state caused by the world-thought and the subject is healed.

This healing is sometimes slow, for the healer often needs some work done in his own soul, and sometimes finds out just what he lacks himself, when he tries to show others the light. "Freely as ye have received so freely shall ye give," is the law, however, and we must begin to give so that we may receive more.

That such gifts of the Spirit of life should flow from the divine source of life to men when they bring their lives into harmony with that Spirit seems very reasonable, for if God is our Father, and the source of all intelligence, it is only reasonable to believe that he will bestow that intelligence on his obedient children.

That men must really work for these gifts as though they were really obtainable in no other way is apparent. When his followers asked their master, perhaps with shame, why they could not heal a

certain demented boy he said: "This evil goeth not forth but by prayer and fasting." Showing that some kinds of evil were harder to eradicate than others, and required more careful preparation of their own mind. That these gifts of the Spirit should be attained by many at the time his visible Kingdom is established on earth is taught in Scripture.

That the power to benefit others to some extent is inherent in all men is evident. But this is a faculty or gift that must be developed, according to the law of mind, made known in God's Word.

The possibility of bringing the race up to the high estate of the sons of God, is now becoming apparent to many, and men are waking up to their high privilege of being co-workers with God. Paul understood this and said: "We are God's workmanship created unto good works, which God has ordained for us. In other words, that we should help extend the work God is doing on the earth in bringing men to understand his character.

This is the greater work that Christ said his followers should do, when the proper time arrived. That time is now and the sons of men are being set free from the world-thought and its death-dealing effects, and then they in turn use their increased mental power to bring others into the path of life. The reign of the heavens is at hand, in a new and nobler sense, than when Christ proclaimed his message in Gallile and Judah. And the Spirit of divine intelligence which he bestowed on his followers, having leavened the whole body of the race, is now bearing its proper fruit in bringing it into harmonious relationship with the spiritual world, and among

themselves.. The friendship, love, and truth, developed by this Spirit in the hearts of men, is filling the earth with the glory of God. When the work is fully done not one soul will be left outside of the light and warmth of the "**Highway of Life.**"

# CHARACTER BUILDING BY THOUGHT INDUCTION

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## THE LAW OF DIVINE MIND

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The Spirit's Method of Creating the Spirit of Man  
Within Him.

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THE questions are often asked: What does man need to overcome? What does he need to be saved from? What is God's controversy with man? How can man and God become harmonious?

We find by a careful study of the Scripture that the Lord said, "The thoughts of man's heart is evil continually." "Pray that the thoughts of thine heart may be forgiven thee." "O Jerusalem, wash thine heart from wickedness; how long shall vain thoughts lodge within thee?" These sayings from the Lord explain God's controversy with men. The Lord created man to grow into a spiritual being, man prefers to remain on the animal plane by thinking the world-thought.

God desires that man reform his mind by the Divine thought, and man wishes to remain where he is, so man must first see that the character of God as revealed in Christ is a desirable character before he can choose it. He must will to do the will of God, and the will of God is that he understand the divine character.



“For he desires mercy and not sacrifice, and the knowledge of God more than burnt offering.”

How then can man attain to a knowledge of God?

When he has attained the knowledge how will it have power to change him in to the Christ-likeness? We understand any character only when we know their thought. God is constantly calling upon man to learn what is the difference between the Divine thought and his own, and commands him to try each thought and know its character before he allows it to move him. “For my thoughts are not your thoughts, neither are your ways my ways saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.”

Man, to be pleasing to God, must, therefore, learn the Thought of God in all things and must not only know them theoretically, but must think the thoughts that God is thinking, and occupy himself with the Thoughts of God exclusively, if he would receive the power that Christ promised him.

Man wants to be “saved” in his own way. He wishes to exalt the world-thought, live according to it, and go to heaven when he dies. Christ came to give men life, and the Thought of God is life. He came, therefore, to show men the path of right-thinking, and by overcoming all the world-thought he is the way of life to all who will be led in thought. That the Divine Mind transfers his character to his creatures by inducing his own thought in their minds, is plainly taught in Scripture. “I, the Lord create the Spirit.” “The words I speak are Spirit.” That man has a very important part in bringing himself unto harmony with God’s Thought is ap-

parent. Christ says he must take up the cross daily and follow him. Our thought is at cross purposes with the Thought of God. Our daily cross is to strive to bring our thoughts into harmony with the Divine.

The world-thought is a burrier to the action of Spirit. We can follow Christ only by thinking His Thought. As fast as man does his part the Divine Spirit—eager to bring all minds under his law—builds up the man's character within him from this thought substance which man himself has chosen; and he is thus changed in character, and becomes like Christ. And when the man has reached a certain stage of development he desires other souls to be brought into this harmony with God. As he attains to more of God's Thought he acts upon others by this same law of mind, and becomes a co-worker with God in bringing earth under the law of Spirit.

No man liveth to himself. No man is transformed into the Christ character for any private good, or satisfaction to himself. No man is insured a private heaven. It is in order to extend the reign of Spirit that any soul is led of that Spirit. If he is not willing to give as freely as he received there is no evidence that he has received any of the Spirit.

This law of Spirit—or thought transference—is the divine way of bringing men from the plane of animal, or world-thought, to the Kingdom of God-thought. It is the same law that governs the action of one human mind on another. The quality of thought decides character. God-Thought is God-likeness. There is no other way of escape from the world-thought that causes sickness, insanity, and death.

There is no other means of attaining the Spirit's power but to bring every thought of your heart into harmony with the Divine Thought. Think the Thoughts of God and the Spirit, by its law of action, will make those thoughts effecting, and you will, by turning others to right-thinking, become a co-worker with God.

This is what man was created for: To grow into the Divine character by thinking the Thought of God, that he may learn to work the works of God. Christ prayed that those who believed might become one with Him and the Father. He was one with the Father, because he knew the Divine Thought. He obeyed the Law of Spirit perfectly, and thus became a perfect conductor by which the Thought of God could flow to other minds.

There are many examples of this law of thought transference in the Bible.

When the Lord directed Moses to choose seventy of the elders of Israel to help in governing, and said he would transfer the Spirit that was in Moses to them, it was by this law of thought-induction he worked. Moses was the medium by which the Lord transferred his Thought. Moses said the result was a manifestation of God's Spirit. God said it was Moses' Spirit. The Divine Thought had been so built up in Moses, that he could act as a conductor of the Life of God to other souls.

This is going on around us all the time. Wherever there is right-thought there is the Spirit of God at work to extend the boundaries of his reign. It is impossible for us even to imagine to what power the race would have attained, had the law of right-thought of God been obeyed by man; but we are

informed by the Divine Mind that there is to be a time of restitution, and the children of God will be rewarded for every effort they have made toward right-thought, even though that effort seemed failure.

In the fulness of time Christ came to save his people from the effect of wrong thinking by thought induction. John saw a great multitude, who by this law of mind had "washed their robes in the 'Life' of the lamb;" for they overcame evil by that life, and the testimony, or thought, which had been built up by the law of thought induction. This is how we are saved by the blood (Life) of Christ. His kind of thought gives His kind of life and so we are truly saved by faith in the Son of God, who is still working to develop more and more of the Divine in man by that Divine method of building up souls—even thought induction.

When the Spirit that was in Elijah flowed to Elisha we see another manifestation of this law of Love; and when Christ endowed first the twelve, then the seventy, and last, at pentecost, sent the promise of his Father to the ones prepared for the gift, we have a better opportunity to study the meaning of what the Spirit proposes to do for men.

The time for these great refreshings to man is not passed. Greater things are to be accomplished in the world than have been done, and the same Spirit is to do the work, for there is no other power. He will work by the same law of mind to build up God-likeness in men; but men can now work intelligently with God to further his own, and the general advancement. He is beginning to see what the Lord

is doing, and to know the law by which he is working.

The Divine Thought is the eternal creative Spirit of Energy that fills all space; and includes all the lesser activities of the universe. It is the adhesive power in all the elements. It is the magnetism that holds all suns in space. It is the life of metal, plant, animal and soul. "He holdeth our souls in life," and there is no element in nature that has not some of the characteristics of that Spirit. It is the presence and beneficent action of that Spirit that causes food to nourish our bodies. It is the presence of the same Spirit that makes plants, herbs and chemical preparations efficacious in restoring health. It is the presence of Spirit that causes water to renew our life when we are ready to perish with thirst, for the creative Spirit is there, and all water is the water of life.

We cannot think to ourselves. Our thoughts are flowing out to form, or deform—according to their character—our own and other souls. As wrong thought can cause disease in the body of the thinker; and as thoughts and the effects of thought are transferable, we can communicate sickness to other organisms and no doubt cause death by our erroneous thought. On the other hand, the thought of man in harmony with God's Thought assists in building up health and life and maintaining that spiritual poise of mind known as sanity. For insanity is spiritual disorder. It is the outward and visible evidence of man's disregard of God's thought.

It is, indeed, the evil thought of the race for all past time taking possession of the mind that has no safeguard against it, by this law of mental action,



thought induction. The disordered soul is a victim not only of its own disregard of right-thought, but of the actual disobedience of other minds.

The plasma of disordered human thought is a sea in which the whole race is floundering. Some have come up out of it and are walking on it, but are still held to its level. Others are partly out. Many have just begun to come up out of it. But the majority of the race is so submerged that the sun of right-thinking cannot shine into their souls. But God has promised that this vail—spreading over all nations—shall be taken away, and men set free from the influence of all the wrong thought of the past ages. Heredity will then lose its power, and each soul being free to think right—will help usher in the beginning of that time when Satan shall be bound, and have no power to deceive the nations.

Every soul has within it the faculties which when developed will grow into the beauty and power of the Christ-character. But we are members one of another. We are bound together by the laws of Mind. No soul can get very far in advance of its fellows. Israel caused Moses to sin. Christ charged the pharisees with hindering souls from entering the Kingdom of Heaven. They could only do this by transferred thought. So we see that the Lord who understands all souls does not hold the individual wholly responsible for his wrong-thinking. Christ treated the sufferers from wrong thought action as victims. He had no word of censure for any save those who claimed they understood God but did not, and taught men wrong. But on his cross he prayed that even these might be forgiven, because wrong thought had blinded them.

This is the reason we are to think thoughts of good to all wrong-doers—They are so blinded by self-thought, by desire for the things of this world, that they can not see things in their right relations. Did they “know the Thoughts of God or understand his counsel they would not even feel tempted to do a wrong act. If men did no wrong acts we would consider them all right, and in no need of being renewed in their minds.

We must realize that man is captive, bound hand and foot, shut up in the prison house of the senses, and covered mountain high by the weight of the world-thought, that hinders the spirit of right-thought from entering to set him free.

Though he may seem intelligent on the plane on which he lives he is dead to the spiritual kingdom, knows none of its laws, thinks none of its thoughts. He may have a standard of right conduct, and refrain from the grosser acts of wickedness, but to enter the Kingdom of Christ demands more than the mere absence of criminality. It demands more than the highest standard of the world's code. It demands that we bring every thought into harmony with the Divine thought. And we are not even to stop there, but go forward using our thought-force to build up right thought in others. We are to reprove, rebuke, exhort with the audible voice; and then to pour out our soul to satisfy the afflicted soul, and help it into the path of peace.

Who knows how to think aright?

The Lord who gave us the spirit of life. The mind who understands all the law, because he is the law. He alone can know the purpose for which man was created, and the law of thought induction

by which man can realize his spiritual inheritance. He knows also the condition that man must fulfill that the spirit of life may flow to him.

This is the condition: **Learn the Thoughts of God**, and begin to practice them for the regeneration of other souls, so that the inflow of the Divine Life may be harmonious and continuous.

This might be worded in this way: Begin and think as God thinks, and you will do the works of God; for the universal, ever-present Spirit that controls thought-induction in building up character, will let no right thought fall to the ground.

If a man cheats you, what is God's command to you? Forgive him. I send him thoughts of kindness. Pray that the spirit of right-thought may come to him, and change his character so that he may be pleasing to God. If he wrongs you in any of the various ways in which one soul can vex and annoy another, what should be the attitude of your thoughts? It does not take long to find out if we search the Scriptures. If it is hard to forgive it only proves that we are not continually thinking the Thoughts of God, and we need to be more alert.

It is the same in the case of those who may not have actively injured us, but who are distasteful to us in any way.

Why are they distasteful?

Because they have not the spirit of right-thought. It then becomes our privilege to induce the thought in them, and by this right mental action advance further into our inheritance, for the law of this Kingdom is "Freely as ye have received so must you give." As ye have nothing but what ye have received from the Divine Mind, you must be zealous

in communicating. "For if ye love God" ye will long to see men brought into His Kingdom of right-thought, and it can only be done by right-thought on your part.

Thus we may learn to apply the right-thought of God to every event of our lives, to every person we meet, to all the various affairs of men, and as this seed-thought finds lodgment in honest hearts, it will bring forth abundant fruit, that shall result in the building up of the city of right thought that is coming down from God out of heaven.

So an understanding of the law of mind, as taught in Scripture, will enable us to forgive our neighbor, when his acts are prompted by the world thought alone. The world thought is hateful, it is vicious, it is selfish, it is bestial. The victims of world-thought are in a pitiable spiritual condition, and though they might control much of visible wealth they have no hope and no promise until they are brought out of thralldom.

The spirit of right-thought is absent. Let us see that we overcome our own nature by thinking the Thought of God toward such an one, and use our own mental force to bring some light into his darkened and dying faculties, and thus gain more spiritual power.

No matter in what way another soul distresses or oppresses us, we can meet it with the right thought, and so our neighbor's failure to obey God provides us with an opportunity to grow into the Christ Mind.

We can begin this work with the full assurance that the Spirit that prompts us to try to love those who wrong us, knows how to use our right-thought in bringing that soul to the light.

If we are in earnest about obeying God; and can forget all self seeking in our zeal to bring others into their spiritual inheritance we cannot fail; for this is the scientific or spiritual method of building up the spirit of man within him.

Self-seeking is degeneracy to the spiritually enlightened. The cure for it is the knowledge that selfishness is opposed to soul-growth, and the scientific reason for obedience to the law of love.

When we understand the difference between the animal form of self-seeking, and the spiritual—for we are working for ourselves most scientifically when we forget self in zeal for universal good—we might even say that God is working for himself—and are led by the Spirit into the “Highway of Life,” wherein we proclaim our spiritual manhood and womanhood, we cannot help but grow into higher spiritual attainment. And so in time the insanities, bred by ages of wrong-thinking, will fall away, and thus the Glory of God will be revealed in man fashioned after the right-thought of God, and all flesh shall see this glory together.

If we thus pour out our soul to the afflicted soul by using our thought forces right, we have the promise of great spiritual power; for Christ overcame the world-thought by the same law, and has promised to those who overcome, in all their faculties, a seat beside Himself on his throne.

For this is the way He attained his spiritual power: “He poured out his soul unto death, he was numbered with transgressors; he bore the sin of many; and made intercession for the transgressors.”

Why?

Because he was the whole thought of God; and



as God loved men, and purposed good to them, so Christ loved them, and, therefore, took their afflictions and transgressions upon himself, that he might be able to induce his own thought in them.

The Father being glorified in the obedience of the son, to his Law of Mind, gave into his keeping "all power in heaven and earth," and he sat down on the creative throne, from which he now directs the work of his Kingdom.

He is doing this as we have learned by the action of a purely natural law; that of thought transference in building up character.

We have learned also the conditions we must fulfill to be a conductor of this spirit of life; and that by patient continuance in right thinking we will receive an ever increasing power to turn others into the path of life, and help to usher in the day of Restitution of all things, when humanity, being set free from wrong thought shall go forward to spiritual perfection.

It is easy to understand why our Maker could not bring the spiritual man fullfledged into existence. He might create a jelly fish in such a way but not the spiritual man.

This character that is to be one with the Father must traverse all the planes of being, must overcome evil by choosing good so that good shall be his own. Until he has actually overcome he has attained nothing. Thus among men a man may be highly honored for his supposed exalted character, when he only reflects the best of the character around him in the world.

This is why we are not qualified to sit in judgment. We cannot know the thoughts of the heart, but he

who is working on that character knows. We may be sure that when he tells us that we are to strive after obedience to the law of love to all, we are being rightly directed.

This is indeed the only sane attitude towards all souls in all stages of growth. The Lord is working with that soul to bring it forward in spirituality. What it is now we have been in the past, or will be in the future, for all pass through the same processes.

In building up his Mind in his creatures, each must toil up the same incline, and each finds it easier to slide back than to advance.

Every added thought of God makes it easier to go forward. Evil has seven heads. That is why it is so hard to eradicate. As long as one spark of life remains in one of these heads we are held captive by the world-thought.

On the other hand the seven Spirits of God are everywhere present, and are all powerful. Man has only to get into perfect harmony with this irresistible current of energy by thinking the Thoughts of God and he will be carried by it away from the world force, and be no more a slave to its thought.



## THOUGHTS FOR THE THOUGHTFUL

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**W**ONG THINKING produces actual physical changes in the brain, and this causes disorders of the body. Sickness, as well as overt acts of wickedness is an evidence of wrong mental action.

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We cannot make ourselves well, either in mind or body, by saying there is nothing wrong with us; but we can do so by getting our thoughts in harmony with the Mind of Christ.

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The Thought of God fills all space, and as all visible creation is built up by thought, Spirit controls all visible things, and so, "Nothing is too hard for God."

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As God is our life he should be the basis of every thought, the motive power for every act.

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Man's materialistic understanding of visible creation causes him to war against spiritual thought, and brings in its train disease, insanity, and death.

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The literal meaning of sin is mistake. A sinner then, is one who makes mistakes, and this mistake is wrong thinking.

Christ gave the scientific formula for continuous and harmonious spiritual progress, in his last talk to his followers: "If ye keep my commandment—to love all others—ye shall, by thus abiding in me, receive whatsoever ye ask."

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This is the secret of soul growth and the only one. And we must strive to maintain an attitude of right thought to others no matter what their conduct may be.

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All that makes men good or bad is the quality of their thought.

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The power to choose our thoughts is all that separates man from the brute creation.

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In the beginning was the Thought; and the Thought was God.

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All things were made by Thought and without Thought was nothing made.

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In the Thought alone is Life, Truth, Light.

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The Thought became flesh and dwelt among men, that they might see the beauty and power of the spiritual character, and learn the law of the heavens. To this end Christ lived among men, that they might be led from the material plane of thought to the spiritual, and thus enter the higher kingdom of life.



“I am come that ye may have abundant life.” “I am the Way, the Truth, and the Life,” were his constant utterances. Thought is Spirit and Spirit is life.

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Christ could restore the dead, and heal the sick because his thought was that which is Life, even the Thought of God. He could turn water into wine and multiply the loaves and fishes, because the visible things are products of God’s thought and he was the whole Thought of God.

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The absolute victory over self that caused him to “lay down his life” in obedience to the Divine Thought was the means of his taking up the higher life; and by this he was enabled to say, “All power in heaven and earth is given unto me.”

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If you would abide in Christ you must have his thought abiding in you; and his thought is love to all, for “God is Love.”

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When the Thought of Christ abides in all its fullness in a soul, that soul cannot help but do ‘greater works,’ according to the promises of Christ.

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We might render the combined teaching of Divine Thought in the language of Christ in this way: If ye seek the Kingdom of Heaven, by seeking always to think my thought, all material things, that ye need will be given unto you. Seek ye always the riches of the spirit—even the kingdom of right-thought—for the Thought of God is the Creator of

all visible riches, and if ye will but bring yourselves into harmony with the law of this kingdom, by thinking the Thoughts of God, then shall ye enter into your inheritance and all things shall be yours.

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“Fear not, for it is your Father’s good-will to give you the kingdom,” of right thought, and when ye abide in it ye shall love all others and will even share your worldly goods with those in need. For the children of this kingdom of right thought know that God cannot forsake them, though he may give them many trials, which shall test them to see whether they will abide in the Thought of God through all temptations.

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“If ye therefore, continue in this thought, I will cause my Spirit to flow to you and you will grow into a spiritual manhood where ye shall have power with God and man; and be able to do greater works than I have done here on earth.”

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“For I go to the Father who is greater in Thought than I; and as he will show me yet greater things, the Spirit will guide you into the Truth and show you things to come.”

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“If ye therefore have two coats and your neighbor have none, ye must share; if he hunger you must supply his need; if he be homeless you must offer him shelter; while helping him to do for himself. These visible Thoughts of God are for all to share, and it displeaseth the Father when He seeth his children selfish with one another.”

“He hath also promised never to forsake those who obey him and when ye do not obey it showeth that ye do not believe his word.

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“If ye are not faithful therefore, in the use of that which belongs to God, even the visible things necessary to man’s existence here, how can you expect him to give you the spiritual gifts, which are the true riches?”

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“If ye have not obeyed the Thought of God in regard to these lesser gifts, how can you be trusted with the greater gifts of the Spirit?”

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“Be ye therefore perfect in thought even as God is the perfect Thought, give to him that asketh, lend to him that would borrow, even though it be one who has done you wrong, and you will, by this obedience, become one with God; and his Spirit will flow to you and the secrets of nature, which are the secrets of God, will enable you to supply your own needs and the needs of others.”

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“For the kingdoms of this world shall become the Kingdom of God, and therefore your kingdom, if you obey its law. In this kingdom is abundance of good for all.”

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“For the dominion and the kingdom under the whole heaven, shall be given to the people who think the Thoughts of God; and they that turn many to right-thought shall shine in that kingdom like stars; for they shall be the ministers and priests of God’s ordaining to teach men the law of Zion.”

“As the living Father sent me and I live by thinking the Thoughts of God; so he that thinketh my thoughts shall live.”

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“When you shall overcome the world-thought by building up your soul in the Thought of God; to you will I grant to sit by me on my throne; for I overcame, and am set down with my Father on his throne.”

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“And if thou shalt honor the Lord not doing thine own works, seeking thine own pleasures nor thinking thine own thought, I will lead thee into green pastures, and unto living fountains of water; and everlasting joy shall be upon your head; ye shall receive joy, and gladness. Sorrow and sighing shall flee away.”

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“If ye would indeed be citizens in my Kingdom ye must be overcomers of world-thought; and this will lead you to make straight paths for all feet, lest the weak be turned out of the way; for the cares of this life and the deceitfulness of visible things cause many to be turned aside from the right thought.”

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“If ye should put a stumbling block in the path of the blind ye would be vile indeed, but if ye allow those already there to remain are ye one whit better?”

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“If ye believe my thought is the Thought of God, go through the gates, prepare the way of the people, cast up the ‘Highway,, gather out the stones, lift up a standard for the people.”

“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of fearful heart be strong, fear not. Behold your God is coming and is bringing a reward for every man according to his work.”

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“My son give me thine heart.” The heart is the seat of the world-thought and God wishes to renew it by his own thought.

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God is Spirit, Life, Thought, Love; the Eternal creative energy of the universe.

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Since man is created in God's likeness he must constantly progress towards the divine character; and he can do this only by thinking as God thinks.

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Living in the Spirit is thinking as God would think; and this will lead to doing the works of God. Right thought always precedes right action.

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Man as created in the likeness of God must have a faculty of the mind corresponding with the seven Spirits of God.

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Christ had overcome in the seven faculties of his soul all thought that belongs to the animal plane of existence, and in its stead had built up the spiritual thought, so he could truly say, “God dwelleth in me.”



By bringing every faculty of his being into harmony with the Divine Mind, He became a channel through which God could flow into other souls, and He could say: All power in heaven and on earth is given unto me."

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His development was according to law that governs all. There is no mysticism in the spiritual world. He obeyed perfectly, therefore he received power.

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In his seven messages to the soul in its progress towards God, the promises of reward is to the overcomers of all thought on the animal plane. He had passed through and taken a seat on the creative throne beside the Father; and he promises the same reward to those who overcome all the world thought.

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True spirituality is to attain to that state where every thought is in harmony with the Divine thought.

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The law of inheritance in the spiritual world is this: Freely as ye have received ye must give; for the children of God can inherit his riches only in that degree they share with others.

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The Lord never bestows spiritual blessings to make us opulent and important. Just in that degree that we strive to bring other souls to the Path of Peace will Peace flow to us.

Daniel foresaw a time when the kingdom under the whole heaven should be given to the people of God; and it is unthinkable that the children of God should come into their kingdom without a knowledge of the law of mind by which they may attain dominion.

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The citizens of any nation must know their responsibilities before taking an oath of allegiance.

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This kingdom is governed by mind and we must learn the law of the Divine Mind in order to obey it.

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A knowledge of the spiritual law that governs all right mental action will enable us to live a joyful, satisfactory and successful human life.

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A continuous effort to think the Thoughts of God will develop and perfect the faculties of the soul.

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Thinking the Thoughts of God will give purity of heart, enable us to love our neighbor will bring harmony into all the relations of life, and fill our souls with peace, and hope.

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"Let that thought be in you which was in Jesus; for we must have the Mind of Christ."

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Be ye therefore, renewed in the spirit-thought of your mind.

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"Put on the whole Thought of God."

Our neglect to think the Thoughts of God, and our following the current of the world thought that has its source in visible creation, is the cause of disease, crime, insanity, and death.

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Thought is the only power in the universe. By the Divine thought the spirit of man is formed, worlds are suspended in space, and the race held in life.

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Thought causes the earth to produce food. Thought is the breath of life in which we move, breath, and have being.

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Thought is the substance of which worlds are formed.

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Thought is character: "As a man thinketh so is he." Right thought is right character.

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The words I speak are spirit and life—Christ. Right thought is life.

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Thought is transferable from one mind to another; and by this law God has provided a way to communicate with men in all ages. By inducing his own thought or character in men fitted to receive it, the race is being slowly raised from the animal plane of thought, to a spiritual understanding of creation.

God develops his own character in men by thought induction. It is the only way in which character can be built up in men. Since we are in God's likeness, we can by obedience to the law of mind, receive some of the same power.

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No man thinketh to himself. Thought is electric, and flows from one mind to another according to the capacity to receive it. By this means the world thought, which is confusion, disease, death, flows into minds that have no barrier against it and produces crimes, insanities, accidents, confusion.

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God is love; love is all the good we know. He is friendship; He is truth; He is honor; He is purity; He is peace; He is power. He is all the activities of the universe, and nothing is too hard for God; for he created all things by his thought and therefore can control all visible creation.

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Thoughts of love, kindness, forgiveness, forbearance, bring health and long life: Thoughts of hate, impatience, and greed produce disease, insanity and death.

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The animal man is unreasonable, irritable, arrogant, selfish, sensual, because he will not let the thought or Spirit rule in him.

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No man thinketh to himself: We are all members one of another, and cannot think a thought that does not flow out to form or deform other minds.

All thought that is not in harmony with the Christ thought is insanity: for the Divine Mind alone understands itself and can therefore keep itself right.

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To deny to our faculties their highest development is spiritual suicide.

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No happiness or progress is possible to man, unless he gets into harmony with God's thought for the race.

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God is our life: to attempt to live apart from our life shows a very abnormal state of thought.

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As God is the Life of man, his law should be the basis of every thought, the motive for every act.

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If we think the Thoughts of God, we will have his life abiding in us, up to that degree to which our thoughts are subject to the law of love.

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If we have the Life of God we will be able to set other minds free according to the measure of our obedience to right thought.

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God compares himself with man thus: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."



Wrong thought produces changes in the brain and this in turn causes disorder in the body.

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So the difference between the animal and spiritual is the quality of thought that predominates.

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Christ came to establish the "Reign of the heavens," and placed the heaven, even the Thought of God—in the few minds fitted to receive it.

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Human society has been brought to its present state by that "resident force" in the minds of men, and we are now nearing the time when the mountains and hills of human understanding shall be brought low. When the valleys shall be lifted up. When the crooked shall be made straight and the rough places plain. And by this leveling of human minds.

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By this leveling of human minds "the Glory of God shall be revealed and all flesh shall see it together." "For the loftiness of men shall be brought low," and the Thought of God exalted in the minds of all the meek of the earth."

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"For I know the thoughts I think of you, saith the Lord: thoughts of good and not of evil, to bring you to an expected end."

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Man was created to grow into the divine character.

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He has therefore the same mental faculties as his Maker, though they are more or less disordered.

Because man ignores the claims of Spirit, and refuses to develop his mind by its law, he has sin, sickness and insanity, and the end is death.

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Consciousness built on the world thought is death, because it ignores the command of Spirit to make constant spiritual progress.

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Consciousness built on the spiritual thought is life. For "the spirit is life because of right thinking."

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We can only know God by knowing his mind or thought.

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The Bible is a chart for sane, satisfactory and scientific living.

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Our thoughts decide the quality of life we possess. It is possible for us to think the Thoughts of God, so we are responsible for over-coming sin, sickness, and death.

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Therefore, "make you a new heart and a new spirit," saith the Lord.

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Christ had a consciousness founded upon the Divine thought; spirit could flow through him without obstruction to restore human minds to the harmony they would have had in fulness if they had never transgressed.

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As the Father can communicate his holy intelligence to his creatures, so Christ has the same power.

Our power to turn many to the right thinking of God and thus help to usher in the reign of spirit on earth, depends on the clearness of our understanding, and the degree of our love.

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This privilege of becoming a co-worker with God in bringing others under the rule of Spirit is the greatest honor that could be conferred on any being.

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Spirit is life, because the thought of Spirit is always right.

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When the Spirit came upon the disciples at pentecost, it was an inflow of the divine consciousness into minds prepared for such an honor; and carried with it the power to do the works that God is constantly doing. They could impart this divine life to others, and healed the sick, restored crippled limbs and raised the dead to life.

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Moses attained such oneness with God that the spirit flowed through him to seventy of the elders of Israel.

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The spirit of Elijah rested on Elisha.

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Christ first bestowed the spirit on twelve, then on seventy and lastly one one hundred and twenty at pentecost.

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These instances show that when a man prepares himself and obeys God, no matter what the consequences are, he will have this same power.

If it were not for this constant action of Divine Spirit, there would be no progress possible to the human family.

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Mammon is the world consciousness, that built wholly on the thought of the natural man, who sees good only in visible riches.

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You cannot serve God and mammon at the same time, for serving God implies being controlled by those thoughts that emanate from the Mind of God.

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The animal intelligence that constitutes the world thought is opposed at every point to the divine intelligence.

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Therefore the carnal mind is enmity against God; and it must be cast out, and its place taken by Divine Mind before man can attain to peace in his faculties.

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If our character is in steady process of development we will honor our Maker by obeying His law; and thus loving our neighbor, we will labor to bring them under the rule of Spirit. For then only can they reach that state for which they were created, and overcome sickness, evil, and death by attaining the plane of spiritual thought.

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Love is the highest intelligence, for "God is Love."

Selfishness and hate are an evidence of ignorance, and are a hindrance to spiritual progress and debasing to the mind. No sane mind hates or continues in selfishness.

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Love is active good-will.

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There is no life on the plane of animal thought, or death on the spiritual.

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Christ promised power to those who loved all others.

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To have power with God, we must abide in Christ by holding His words steadfastly in our thought. And the substance of the word is love all others.

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Man was created to rule himself by the law of spirit. Goodness would then be natural to him, for he would manifest God. When he is ruled by the world thought he brings himself into dire states of mind—even mental blankness and despair.

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The spirit can cast out this disordered consciousness and restore harmony, because discord is not in the divine plan.

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God designed that man should serve him with a joyful heart, and if man constantly sought to live in harmony with God's law by striving to have the mind that was in Christ, life would be harmonious.



Paul said: "We have not received the spirit of fear, but power, love, and a sound mind."

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Christ said: "This is eternal life to know thee, and him thou hast sent." We can only know God by knowing his mind or thought.

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Spirit is thought and thought is therefore the only power in the universe.

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God is the Mind of the universe. Because his thought is always right there can be no element of self destruction in it. His life can have no end.

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"The wages of sin—wrong-thinking—is death."

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"Make you a new heart and a new spirit," saith the Lord.

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Overcoming death is a personal responsibility. Neglect of spiritual attainment is suicide.

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Obedience to God's law will conduce to health, long life, peace of mind, increased intelligenc, more intelligent posterity, harmony in all our faculties. The Divine Mind alone is sane.

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The Divine Mind is scientific, consistent, self-existent; it is unchangable, because it has all knowledge.

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There is no law in nature but the Mind of God.

If you desire life, become more spiritual by learning the Thoughts of God, and making them your own.

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God builds up the spirit of man within him.

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God designed that man should be governed by spirit. If he had never transgressed he would have been healthy in mind and body. When Christ set men free from evil no violence was done to law. The soul was restored to that state of consciousness it should have been in all the time.

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To desire to know God's will and do it is to be perfectly sane.

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The Mind of God is the fountain of life. God ordained that men should walk by the law of spirit and live. The world thought or animal mind is death, but Christ can cast out the consciousness of the world-thought and restore life.

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No sick person is ever restored to health but by the power of God. Christ had the same power that the Father had because he had the same mind.

That wrong or disordered thought is the cause of death is taught in the Words of Christ: "The words I speak are spirit and life."

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Whatever a soul lacks can be supplied from the divine storehouse, for God's purpose is that each soul should grow into the divine character.

If we make the effort to think right the Spirit builds that right thought into our character, and thus God builds up the spirit of man within him.

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Paul described it as a spirit of power, love and a sound mind.

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Those who then received a position of the divine consciousness were the means of communicating it to others and so could heal the sick, restore sight, raise to life.

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If it were not for this constant action of spirit there could be no creation. So love is the only creative power and the only intelligence.

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To be privileged to become co-workers with this Spirit of good is the greatest honor that can be conferred on a sane being.

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But to have power with God we must be ruled by Spirit alone, and the world thought must have no power over us. If we abide continuously in the Divine consciousness by thinking the Thoughts of God we will receive the Spirit. When we think the Thoughts of God to the exclusion of all others we will receive power to do the Works of God.

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The purely animal mind has always misunderstood creation.

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The essence of all evil is the animal thought that visible good is the supreme good.

The Bible is true science and deals with the spiritual forces which have built up the visible creation.

Prophecy is history of creation before it came to pass, by the mind that brought it to pass.

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Religiousness is man's attempt to gain the goodwill of the Creator of man while living according to the dictation of the world-thought.

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Spirituality is a desire to know what God is doing, and to work in the same way.

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The faculty that distinguishes man from the beast, that endows him with the high privilege of moral responsibility, is the power to choose the kind of thought that shall rule his life.

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Man was created with the same faculties as his Maker. So the purpose of creation is for men to grow into the spiritual manhood.

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Christ gave the scientific formula for continuous and harmonious spiritual progress when he said, "Love all others" \* \* \* "abide in my thought so that my spirit may abide in you."

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Man was created that he might attain the God-like character. It is natural, therefore, for God's Spirit to flow to men to bring them a renewal of life, for life means continued progress, and the language of spirit is the command "go forward."

No man liveth to himself. No man is "saved" from the animal plane of thought for his individual happiness, but to help forward the race to the spiritual plane of being, that the same type of government that obtains in the heavens may be established on earth.

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Man's spiritual political and industrial duties are identical since his business in this world is to apply the law of the heavens to the practical affairs of men, and thus help to answer his prayer that God's will may be done on earth.

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Thus does God make man responsible for the new earth, and for the building up of the Jerusalem of peace, which is the concrete expression of all the goodness in the Mind of God toward the race.

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Creation is spiritual. It emanates from the eternal Spirit. The Divine Mind has within itself all the multitudinous activities of the universe." Therefore, nothing is too hard for God. Material things are a manifestation of spiritual forces. Therefore, the earth is the Lords and he provided it for a home for the children of men. Man has made artificial arrangements by which he deprives his brethren of their inheritance, but God has never yielded his claim to its ownership.

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Yet, when the Father of Spirits calls upon his obedient sons to build up his Kingdom he must do it by the law of that kingdom, "Love all others."

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It is unscientific to try to bring in God's Kingdom by any mehod but God's method.



Make you a new heart and a new spirit by thinking the Thoughts of God, until his kingdom is really set up in your heart, and then—but not till then—will you have power as a spiritual prince with God and man, so you can help to establish that new order in the visible world around you.

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For this must be done so that God may come down and dwell with men, and each soul who understands his voice has a responsibility in preparing human society for his coming.

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For there will be no peace until God is the recognized ruler on earth; and the message of his son is recognized as truth, for the loftiness of man must be deposed and God's law exalted before we can walk in the "Highway of Life."

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"For I will no more turn my face away from my people, for I have poured out my spirit upon them," saith the Lord.

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The Thoughts of God constantly held in mind will bring newness of life into jaded and tired souls. It will bring, in time, any state or condition of mind that we could desire, for God is the inexhaustible source of life and if we attain the necessary attitude of soul this life will flow to us and out to others.

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The Divine Mind is sane, scientific, consistent, self-existent. Because the thought of that mind is always right there can be no element of self destruction.

The Divine Mind has within itself all the activities of the universe, and visible creation manifests the multitudinous activities of the Mind of God.

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Thought is magnetic; thought is electrical, and flows from mind to mind according to its degree of conduction.

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Every element in nature has some characteristic of the omniscient mind.

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Spiritual stagnation is death. Growth is the law of life. Mental activity in obedience to the spiritual law is health of soul.

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We are commanded to love all others because all souls are created in the divine likeness, and in time will grow into the divine character.

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We are all in the same family and God is the Father of all. As we could not please an earthly parent while mistreating one of their other children, so we need not profess to love God unless we love all his children, and desire the same blessings for all others as we desire for ourselves.

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There is nothing vague or mystical about spiritual law. It is all in accord with nature.

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We were created to live in harmony with Spirit. The unnatural thing is that we were foolish enough to get out of harmony with life. We can return to the true path any moment we determine to be governed by God's Mind.

Christ was not a mystic, he was supremely sane, and worked by a well defined and natural law.

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When asked by the people what the Work of God consisted in, his reply was: "Ye must believe in him (understand him) whom God hath sent." Showing that the Work of God begins with a right idea of His character and purpose.

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It is natural and manly for men to seek a knowledge of God. The effort to know the Divine Character improves the mind of the inquirer, and of succeeding generations. No honest desire for spiritual improvement ever fails in helping the race forward. Other men labored and we of this generation are reaping the benefits of their efforts.

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Let us see to it that future generations shall call this one blessed for the work it shall do for humanity.

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Every faithful soul from Adam's time to ours has made our labor easier to perform.

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Each soul has the same faculties though they may not yet be organized. All are not in the same stage of development.

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What any individual is now you have been and will be. Therefore, be teachable. All souls are capable of growing into the divine character, and for this reason we must love them. They may be unlovely, but God loved you when you were unlovely.

Creation is a manifestation of God. When it is finished we shall understand God perfectly.

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The fact that humanity has progressed in the past is evidence of further advancement. For the spirit of progress abides in men, a resident force, and they must go forward.

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The present moral and spiritual stagnation of human society, is the cause of war, pestilence, and civil discord; and will last as long as man's resistance to the leading's of spirit continues. Stagnation is death. Moral progress alone is life.

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The churches have forgotten that there is yet another outflow of God's Spirit promised, and seem to think they do not need it. Yet it is foretold fully by the prophet Isaiah, by Malachi, Micah, and by John in Revelation, when he saw the mighty angel that came down from heaven and lightened the earth by his brightness.

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The wrong idea in the world that we can occupy our minds with the world-thought in this life, and enter the Kingdom of heaven when we die, has no support in Scripture.

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Joshua was commanded to meditate on the law day and night, and the result promised was success in all his undertakings, for then God would be with him.

God' controversy with the race is caused by their perverse, stubborn, vicious, or silly, mental activities. God calls them vain thoughts. They don't conduce to progress, or intelligence. They are apt to be earthly, sensual, devilish, but though they may be of a higher order, as long as they have their source in materialism, they are vain, and, therefore, displeasing to God.

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Divine Mind certainly knows what sort of consciousness is best for man to develop within himself; for that mind is his life. So it is evidence of a sound and discerning mind to study and know the Mind of God.

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Moral evil, and the resulting sickness, insanity, and death will be overcome only when the race becomes sane enough to humble themselves to "walk with God."

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The spirit of commercialism called in Scripture the "wine of Babylon has made the nations drunk with materialism; and we cannot hope for much improvement in the rank and file of humanity until a system of industry founded on universal goodwill takes the place of what now exists.

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Babylon, the grandest city of olden times, was used as a type of sordid commercialism by the prophets of God in the time of Daniel, who was prime minister to its kings for several scores of years. During that time the prophet Jeremiah in the land of Judah wrote: "We would have healed Babylon, but she is not healed. Forsake her, and

let us go each one to his own country, for her judgment reacheth unto heaven, and is lifted up to the skies.”

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The city fell to the Medes and Persian, while Daniel the Hebrew prince was yet an efficient minister, and after many vicissitudes ceased to be a place for man to dwell, and prophecy foretells that this system of commercialism also called Babylon, shall be cast down and cease to exist, and that all heaven will rejoice at her destruction.

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John does not record that he saw a new industrialism to take the place of Babylon and minister to the needs of the race, but by turning back to Isaiah we are called upon to rejoice and be glad for the work Jehovah is doing.

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“Behold, I am creating a new heaven and earth; and I will rejoice in Jerusalem, and joy in my people.” And this new creation will still be one we can understand, for the activities described are known to us. “They, (God’s people), shall build houses and inhabit them, they shall plant vineyards and eat the fruit.”

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Human labor will still be necessary to supply man’s physical wants, but it will be under perfect conditions. “They shall not labor in vain, nor bring forth their young for trouble; and then he adds one of the most remarkable promises ever made to our unhappy race. Listen to this ye weary sons of men who ignore the claims of Spirit, and learn what is



in store for you when you come to your senses: "It shall come to pass that before they call I will answer, and while they are yet calling I will hear."

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Consider this miracle of love. A good mother is the nearest we can find to the love of God. But a mother's love is only for her own. Here we have an example of a love working through millenium for a selfish sordid race; first to build up his love in their minds and then lavish upon them all the riches of the universe.

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Just now our perverse thought hides the face of God from his people, but when the hour is come, he will subdue our iniquities, and cast our transgressions into the depths of the sea.

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But, though God is doing so much for the human family, we must exert our minds as strenuously as though we had no helper. Create in me a new heart should be our desire, and we should labor as though it all depended on ourselves, to make ourselves a new heart, and a new spirit. All our mental energy must be engaged in building up a new consciousness, for that constitutes life.

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But we must remember that when we begin to understand what the love of God to humanity really means, we must begin to exercise the same quality of love towards our fellow creatures. Christ prayed that the Love of the Father might be in his followers, and this was equal to praying that they might have a portion of the divine intelligence bestowed on them, for Divine Love is the sum of all wisdom

and truth. Love in the heart enlightens the understanding, and universal benevolence will result in perfect knowledge.

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When God commands us to love all others as ourselves he is inviting us to partake of the divine wisdom.

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We are God's workmanship, created in Christ unto good works, which God has ordained for us to walk in.

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So the spiritual manhood is the highest type known. Man, on any other plane, is subject to death, but on this plane of spirit he is deathless as his Maker. . When all the graces of God's character is built up in the human mind God will dwell there, and there will be eternal progress and eternal knowledge.

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In Isaiah the Lord tells us that his thoughts are as far above our thoughts as the heavens are above the earth and on many other occasions makes known plainly that his controversy with the race is because of their unscientific mental habits.

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It is made plain that God and mankind can never be harmonious until the latter puts away all unscientific habits of thought and puts on the Mind of Christ. This led to the conclusion that the word righteousness would be literally right-thinking, and suggestion is made that the reader apply this in reading Scripture. He will realize that the meaning is always clearer.

Christ said, "The words I speak are spirit and life;" and Paul tells us, "The spirit is life, because of righteousness (right-thinking). So right-thinking is life, or produces the condition necessary to life, and as we all object to death and desire life we have here exact information that if followed persistently until we have changed our state of consciousness from that of the world thought to the divine, we will have eternal life as Christ has it.

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His kind of thought produces his kind of life, and leads constantly to higher intelligence.

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The Bible thus carries proof of its authorship, for it fills all the needs of the race, and makes this knowledge so plain that he who runs may read. ,

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Of course this warfare we must wage to overcome death is not easy, but its very hardness shows us how grand will be our mental gifts when we have attained that for which we strive. And, too, this hardness is an honor bestowed by Divine Mind. We are worth much in God's sight or he would never have placed such responsibilities upon us. If any assert that Christ has already done all that is necessary and that we have nothing to do I will suggest that Christ said: "If ye overcome as I overcame (the world) ye shall sit down with me." It is the world-thought that we must overcome, and we must overcome by building up the Divine consciousness, and have that mind that was in Christ.

The bold materialism of this age would deny the power of God to heal the sick, or raise the dead; but when we know this to be a spiritual creation we can have no doubts.

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Scientists have decided that radiant energy from the sun is not material, and the student of God's law understands that it is spiritual energy. If all things visible are made up of spiritual substance, their Maker who is Spirit must have control of all visible things; and if he can call it into existence, he could cause its dissolution when it has served its purpose.

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So with the healing of disease or the raising of the dead. Man was created to live in God's Spirit, but has not gone forward in the right line of progress. All the power he could have made use of is still in Divine Mind, and is for his use. God has left a way of escape open for healing of mind or body. The part of wisdom is to take advantage of this law and go forward, for life is to be found in the way.

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This study of the Bible has resulted in a perception of Christ as a statesman, par excellence. Not alone as a Savior of men from the animal plane of thought, and a leader of the high lands of spiritual understanding is the Master of men to be understood. He is all this, but he is more. He is a King preparing citizens for the Kingdom over which he expects to reign, and he does it by building up his own character in his subjects by the law of Divine Mind.

God shall come down and dwell with men, and the very thought of such an honor should nerve us to energy and zeal in building up those institutions that will make his presence possible. We must get human society into a fit state to receive the King and we can do it only by building according to the law of the spiritual realm.

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The Bible teaches plainly that the Hebrew prophets understood the law of mind and could get knowledge from God and so learn what to do in emergencies. They sometimes heard the still small voice, but oftener what they desired was made known by a vision or dream.

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When Daniel and his companions were threatened with death because of the king's dream they fasted and prayed—polarized their minds, as it were—and by turning their minds from the world-thought they received the information they sought.

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It is propable that the colleges of those days taught the sons of the prophets this knowledge.

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It is evident that there were men in Israel that could see spiritual forces at work all around them, for Elisha asked the Lord to open his servant's eyes, and the young men saw chariots and horses all about them.

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Baalim, who was a descendant of Abraham could see visions of God with his eyes open.

Verily we walk among spiritual forces, and the reason there is such discord among men, is that, though, they live in a spiritual world, governed by spiritual law, and are themselves spiritual; they refuse to understand, and persist in calling themselves animal and materialistic.

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There is no possibility of unity or harmony among men on the plane of the world-thought. If humanity were lifted bodily into perfect environment in their present state of consciousness, they would soon turn it into bedlam.

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Men may seem to be united and band themselves together in brotherhoods for this and that purpose, but there is no abiding friendship. Let some money interest come between any two of them and they are at each other's throats.

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There is no peace saith my God to the wicked—those who mistake the true meaning of life.

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Unity can come only from determined effort to learn the Thought of God and abide in it. All friendship, brotherhood, and relationship is spiritual, or it is a sham like the friendships of the superficial mind.



## THE SOUL'S CHALLENGE

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I hurl defiance to this world of doubt and death;  
I'm not of it, I am of God, a living breath,  
Sent forth to overcome the seven headed monster  
And to upbuild all things upon creation's primal  
law.

Thrones, empires, kingdoms, shall before me fall.  
Injustice, error—I'll spare them not at all.  
Make straight the highway, lift the standard high  
For Christ triumphant comes to lead the van  
And calls for warriors, all the race. Oh, man!  
Accept thy destiny, and try  
To reach the heights where walk the sons of light.

## THE SOUL'S SANCTUARY

---

WHEN the fierce billows wildly roll,  
And the great deep with tempest tossed  
Threatens with death the timid soul  
And while lips whisper, 'All is lost.'  
Then shall the soul look up and say,  
"Beneath His feathers I will hide;"  
Till tempest turns to perfect day,  
"In His pavilion I'll abide."

When cyclones, earthquake, tempest—all,  
Do their dread work in blackest night;  
When lightening bolts the world's appal,  
And thunders, then, the weak affright:  
Then of her peace the soul shall sing,  
And all the welkin ring with joy;  
From out the darkness God shall bring  
Great good, and peace; without alloy.

When hate and jealousy, with death  
As a close comrade stalks around;  
When trumpets breathe forth murderous breath,  
And marching myriads shake the ground:  
The soul shall safely trust—and live  
Within His tabernacle vast,  
Beneath his eye—and, so, shall give  
No heed to war or tempest blast.

Our God upon the whirlwind dire,  
Rides forth to work his gracious will;  
He guides the lightening, lights the fire—  
That burns until his wrath is still:  
Then let the soul exult, and dwell  
As in God's presence, safe and strong;  
And unto all that listen, tell  
That Christ shall overthrow all wrong.

For now his kingdom does appear,  
Thrones, empires, and dominions fall;  
And earth, though drenched with blood shall hear  
God's voice in peace unto her call.  
She then shall blossom forth anew,  
For love and righteousness shall reign;  
Then peace and justice shall ensue—  
And all the race be born again.  
Then shall the soul rejoice in God,  
And dwell beneath his sheltering wing;  
Rejoicing nature shall applaud—  
Tree unto tree with gladness sing.

## WHY WE WANT THE EARTH

---

God's children want the earth, and they will take it,  
In God's own way, and then will make it  
A pleasant home for each child of the race,  
Whether there homely or fair of face.  
Whether they belong to the learned, or the rich,  
The poor, or the ignorant—no matter which—  
We'll give them a share in this glorious earth,  
And value each man for what he is worth.

We are tired of hades, we are tired of hell;  
We really would like to have rest for a spell,  
From all this tumult, perplexity, doubt—  
Who really can tell what the race is about?  
And so far a change that will end this, we sigh  
While we pray for the kingdom thats coming so nigh

If plutocrats, then, do not like our style  
And object to our methods—well we should smile—  
Let them hunt up an island, far, far away,  
Populate with mossbacks and go there—and stay.

## I THE LORD FILL HEAVEN AND EARTH

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God walks across the earth in seven-hued light,  
Yet we see naught but sunshine, and green leaves,  
He thus reveals his glory in our sight—  
We close our eyes, and still the spirit grieves.  
For peace and power, for purity and love,  
How gladly would we give up this vain life:  
We might attain to these in realms above—  
Might soar away from all the sordid strife,  
That occupies the minds of earthly mould—  
Who love not God, but love alone his gold.

“Yet holy, holy, holy, is the Lord:”

The earth is filled with glory from his throne,  
And righteousness and peace with one accord,  
Have kissed each other in this world—our home.  
We knew it not; our very souls are dense—  
We have no heaven because we lack the sense of  
Spirit.

For heaven comes not where hungry children dwell,  
And women labor like dumb slaves for bread;  
While men contend, as very fiends in hell—  
For right to live—until their souls are dead.  
We might have heaven here, if we would give  
The right to every one in heaven to live.

No artificial wings will ever take  
You from this world to one of higher plane.  
And if you keep your brother in the dust  
There must your soul cleave—though your heart  
should break.

If for the wealth of this low world you lust,  
While others cry for bread, and cursing God, so die,  
My friend its very sad—but then you must  
Stay down here, too, in hell—and so must I.

Yet still Christ cries, “Go through the gates,  
Prepare the way—the “Highway” for the weak;  
Take out the stones; the standard, now await;  
The leader’s hand; the voice of one to speak bring  
As he of old: Proclaim the advent of the king  
Of righteousness. Now let the nations sing.  
For nature, jubilant, does now rejoice.  
The very tress cry out—and clap their hands,  
Even the eternal hills have found a voice;  
All earth pulsates with joy, for God is near;  
And heaven will come to men while they are here.

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